THOUGHTS OF A YOGI

Transcribed Lectures and Increadible Ideas - Maharishi's Legacy to the People of the World.

Table of Contents

Maharishi Remembers Guru Dev

The Divine Nature of Guru Dev

Maharishi's Quotes About Guru Dev

The Great Saint of the Himalayas Is Coming to Shower His Blessings on the Metropolis.

The Guru—Disciple Relationship

Prayer

Prayer and Devotion

Mother Divine and Mothers

The Grace of God

Faith and Action

How Knowledge Came Out

Vedanta and Unity

The Truth — The Reality

The Untapped Source of Power That Lies Within

Cosmic Prana and Cosmic Mind

Cosmic Consciousness and Loss of the Ego

The Transition at the Point of Death

Maharishi on Leaving the Body When in Unity Consciousness

Creation and Destruction

Karma

Our Purpose

God's Purpose and Man's Suffering
The One Power God Is Lacking
Appreciation of Good Qualities Makes a Leader
The Science of Defense
Capturing the Fort and Powers
Questions and Answers About Cosmic Consciousness
Some Points on Developing God Consciousness
Karma and Reincarnation
First Deserve and Then Desire
Is Mother Nature, God?
The Consciousness Gap
Criterion for Fullness of Being in Life
Soma
How Long Does It Take to Realize Cosmic Consciousness?
Evolution of Man
Darwin and Evolution
The Field of God
Perception, Thought, and God Realization
The Five Tattvas and the Pancha Devatas
The Basis of creation
The Presiding Gods (Pancha Devatas) and the Related Tattvas (1960)
The Structure of God
The Sixteen Kalas

A Realized Man and An Incarnation
Maharishi on Om and the Hum
Different Types of Samadhi
The Path of Sanyasi Verses Householder
    Tapas
Maintaining Purity of the Practice
Teaching and Teacher
Beginning and Dissolution of Creation
Quotes of Maharishi

Preface

Origins of this Text

The information in this document/book/file is being provided for wide dissemination, free of charge, for everyone to enjoy, because this was the wish of His Holiness Maharishi Mahesh Yogi. It was Maharishi's desire that his revival of knowledge should bring enlightenment to the world. This book, offered as a non-profit service, is a partial fulfillment of that desire.

There were many resources used to provide the text for this book. These, together with the transcription efforts of many devotees of Maharishi, made it possible for this book to come into being. During his lifetime, especially during the period 1957 until his death on February 5, 2008, Maharishi was recorded on thousands of video tapes and audio tapes. The transcripts comprising this compilation are from audiotapes made before February 15, 1973. These transcriptions were prepared without monetary reward or consideration and are not endorsed by or in any way associated with the trademarked "Transcendental Meditation" of the national Transcendental Meditation organization or its affiliated companies, organizations and programs in the United States or around the world.

Take His Love for the World and Share It

This valuable collection of lectures by Maharishi is meant both for the individual seeker of enlightenment, and for the enlightenment of the world. This is the Master's legacy. Those of us who have contributed to this book have done so as a labor of love. We know that it was Maharishi's desire that as many people as possible should benefit from his exposition of the ancient Vedic knowledge in this age. In his words, "All good to everyone, and non-good to no one." (Quote from 1958 on the suffering people of the world) You are encouraged to share this collection with as many people as possible so that full enlightenment will quickly dawn on the world.

Organization and Sequence of this Compilation

It is fitting that this collection of transcriptions begins with one on Maharishi's spiritual Master, whom Maharishi affectionately called "Guru Dev". Guru Dev was revered by Maharishi and everything Maharishi did throughout his life was attributed to Guru Dev and offered for his glory. Guru Dev provided the foundation of Maharishi's spiritual wisdom and Guru Dev groomed Maharishi to be the world leader in the spiritual field that he became. Guru Dev's official title was His Divinity Swami Brahamananda Saraswati, Jagad Guru, Shankaracharya[1] of Northern India.

Guru Dev and Maharishi

The term *Guru Dev* means *Divine Teacher*. *Gu* means darkness and *ru* means light. A Guru turns ignorance into enlightenment. "Guru Dev" is the name commonly used by students when they address their spiritual teacher. It is a sign of great respect.

The term *Maharish*i means *great seer* or *great, direct knower of creation.* The title *Maharishi* was given by Maharishi's followers to the person who was known simply as "Mahesh" prior to his coming out to the world at large in 1957. The name *Yogi* is an honorific title given to represent Maharishi's status as one who had perfected true yoga—the union of body and mind. Maharishi was respectfully called "His Holiness Maharishi Mahesh Yogi".

Following Maharishi's thoughts on his Guru, the documents are organized by the flow of information from one topic to another. There might be several topics discussed within one transcribed lecture so the flow between documents may not necessarily be seamless.

Editing of Content

During his early years, Maharishi traveled the world and his lectures were recorded by a variety of people, many of whom were not audio or video

recording professionals. As a result, occasionally the transcribers encountered breaks in the tapes, pauses, or information missing from the source tapes. In such cases, the source sound may not have been clear enough to understand or the original sound tracks may have been damaged when they were transcribed. The transcribers, teachers of the Transcendental Meditation program themselves, tried to faithfully convey what they heard in their transcriptions. In an attempt to add clarity in those instances, words have been added in parentheses where content is missing or the flow of the original source was difficult to understand.

Footnotes have been added to explain words that may not be clearly understood by readers without a background in Eastern philosophy.

Disclaimer: This work may contain copyrighted and/or trademarked material, the use of which may not have been specifically authorized by the copyright owner. We are making this material available in our efforts to advance understanding of spiritual, religious, environmental, political, human rights, economic, democratic, scientific, and social justice issues, among others. We believe this constitutes a 'fair use' of any such copyrighted and/or trademarked material as provided for in Section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material in this work is distributed without profit to those who have expressed a prior interest in receiving the included information for research and educational purposes. If you wish to use copyrighted material from this document for purposes of your own that go beyond 'fair use' you

Maharishi Remembers Guru Dev[2]

(Location and date unknown)

He was the one novelty, who was divine grandeur "par excellence." His sitting posture, his standing pose, his style of lying down, his royal pace, his movements and his silence in Samadhi[3], everything was an inspiration and joy to one and all who had the eye to see and good fortune to enjoy. When he sat, his sitting pose attracted and inspired the eyes that fell on him and inspired the minds and hearts that came under the divine aura of his gracious presence. His sitting posture was the exemplary sitting pose of a perfect yogi, and when he walked, oh, it was a sight that royalties have enjoyed and Gods have cherished on earth. Such was the perfection of his personality; every aspect of which was an inspiration for one and all.

Words that fell from his lips surcharged the atmosphere with vibrations holy and divine. Every word that he spoke charmed the ear and captivated the heart. The charm of his voice surpassed the melody of music. Well disciplined music of the best musician of the world would not charm as much as his simple words charmed the child and the old alike. Whatever he spoke was heard and enjoyed with undivided attention by one and all. His moving lips were the one point of focus for a million eyes gathered to listen to his evening discourses. Spell bound sat the audience with captivated mind and heart in his presence. It was an atmosphere of all joy around him. It was *Anandam*[4] vibrating around *Brahamananda*[5]. When his words thrilled the air with joy, the whole atmosphere was surcharged with delight as if waves were set up in the silent ocean of omnipresent Anandam — the Immoveable was moved by "the expression of the Inexpressible."

It was the grandeur of the perfection of inner and outer personalities of Guru Deva that attracted the eyes and hearts of the elevated and learned pandits of Bharata[6] and that tempted them to adorn their learning by finding a suitable expression for the inexpressible Divinity. An expression was found in the words *Ananta Shri Vibhushit* that means *beautified with ever-the-same immeasurable grandeur*. This is an expression in Sanskrit language that was used for the first time in the history of India, to synthesize his greatness.

In the English language, his devotees felt that the expression, "His Holiness," did not adequately describe this personified divine effulgence and so the new expression of "His Divinity" was used. With such unique adoration of newer and fuller grandeur, transcending the glories of the expressions of antiquity, was worshipped the holy name of Guru Deva, the living expression of Upanishadic reality, the embodiment of the transcendental divinity.

He was *Maha Yogiraj*[7] in the family of the yogis of India and was held by the *gyanis*[8] as personified brahmanandam, the living expression of *poornamadah poornamidam*[9]. The divine radiance blooming forth from his shining personality revealed the truth of "poornamidam" (this manifested Brahman is *poorna*) and His *Maha Samadhi* (insert Footnote explaining Maha Samadhi) brought home the truth of both poornamadah and poornamidam. It was the perfection of this great spiritual master that innovated a religious and spiritual renaissance in northern India and wherever He travelled.

The Divine Nature of Guru Dev

(Location and date unknown)

It's a very beautiful question and very sweet; the question was and still is: Was Guru Dev (Swami Brahamananda Saraswati) fully enlightened?

Now after leaving the body nothing remains in the relative, just Absolute. Then how do we invoke and to whom? And if nobody is to be invoked, then what is the use?

Some such similar question I asked Guru Dev once. What happened was—naturally people come to the ashram from all over India to pay respects to Guru Dev, once or twice a year according to their own convenience. And when they would come they would narrate all sorts of stories: the child was sick or they had a law suit; all sorts of difficulties, and then thinking of Guru Dev, that thing disappeared. And hearing all these things for a long time, one night I asked Guru Dev, "What is this? These people don't even write to Guru Dev. Guru Dev doesn't know they are in difficulty on the surface of life, and then how do they report they had a vision or some thought of Guru Dev, and then from that time, everything started to be smooth?
If they wrote a letter and the difficulties came to the notice of Guru Dev and then they got out of their difficulty, I could understand it, but they don't write letters. They just have the devotion to Guru Dev and they have some thought of Guru Dev." And Guru Dev's reply was "It's the department of the Almighty and he does it."

It took me about two years to understand, because I quite remember what is meant by "It's the department of the Almighty." And now I understand it is this. We have the picture of Guru Dev as when we do *puja,* [10] and that form, that photo, that picture, is the physical expression of the form that had a mind that was fully enlightened and omnipresent. So once we see the form (our eyes associate with the form very naturally because the physical and mental run parallel) and once the form is in our vision, in our awareness, then naturally our mind gets in tune with the mind that occupied that form once upon a time. The form was occupied by a mind. That mind is an all-time reality, eternal; the barriers of time are no barriers to it—a continuum.

The body is no more but the form is there and once we tune our

eyes, our vision, perception, cognition to that, because that was held up by a mind that was enlightened, naturally our mind gets in tune. And, because that mind was and is and will forever be omnipresent, immediately our mind gets in tune with the omnipresent, and right away
the help comes from where we are.

The help comes from Absolute Being that is the nature of our own mind, but that image, that picture, becomes a positive and concrete medium to have that mechanics performed for our mind. So help comes from our own Being because it comes through that form naturally, [through] our devotion to That. It's the “department of the Almighty” that does it, not the individual. It’s the department and it's only one way; it's not two ways, it’s one way. The help is not given, it’s received. It’s received by our ability to attune with That, and that ability develops with devotion, surrender and service; these three things.

Automatically, one is elevated to that level and help doesn't come from outside, it comes from right where we are, from our own Being. But those unaware (who are aware) of one’s own Being have those mechanics to help them.

This is true of all the saints of the/all times throughout the world.

Maharishi's Quotes About Guru Dev

Quotes drawn from multiple sources over many dates before 1973.

All that was necessary for all the people in the world to go through—the hardships and all the difficulties to realize this Supreme—Guru Dev went through for all of us.

As a Shankaracharya, He (Guru Dev) was found to have the great intellect of the first Shankaracharya and the heart of Buddha; lovable, soft heart of Buddha and the great intellect of Shankara[11]. That was his personality.

Those who have seen those days (around Guru Dev) have been so fortunate, and those who have seen me moving about in that atmosphere know how the grace of Guru Dev has dawned. When they hear the story how it is happening, then they say, "Oh, it is no surprise, he has received the grace of Guru Dev." All but his grace and nothing else. Except his grace, I don't have anything.

[Guru Dev is] all the strength I have.

So, we are fortunate and all of you are very fortunate to have his (Guru Dev's) grace so far from India. But the fortune is there; only we have to share our fortune with all our fellow men. We have to do our utmost, what we can, to bring this meditation to all the people in all the ways it is possible for every one of us.

If I could have some real good cooperation of all the people who come in my contact, it would be something. The whole world will become so full with all sublime actions of human life. Humanity will be changed into divinity.

We have seen his life, so we know what divine could be in man's life—just fullness of divinity. That is all the strength I have and that you should feel in yourself; such great power, such great wisdom, such great bliss. That is something about Guru Dev.

The Great Saint of the Himalayas Is Coming to Shower His Blessings on the Metropolis.

Dehli, India; October 15, 1952

The statement issued by: Bal Brahmachari Sri Mahesh Ji. Press conference convened by Shri Shankaracharya Reception Committee, Delhi on the 15th October 1952 at 5 p.m. in the Young Man's Tennis Club, Queen's Gardens, in connection with the visit of His Holiness Sri Jagat Guru Shankaracharya Maharaj of Jyotirmath.

It gives me a great pleasure to welcome you all and have your company here this afternoon. It gives me enough encouragement and support to acquaint you with the details of the mission for whose fulfillment His Holiness Shri Jagatguru Shankaracharya Swami Brahamananda Saraswati Maharaj will be visiting your city about the 12th of November 1952 and stay here for about a month for Dharmopdesha.

Swami Brahamananda Saraswati Maharaj, the present Shankaracharya of Jyotirmath Badarikashram (in the Himalayas) is a magnetic personality with a sweet amalgam of High Wisdom and Love of humanity. He combines in himself the Knowledge of the self with the mysterious powers —— the siddhis[12] arising out of yogic perfection and hard penances that he has undergone throughout his life. He is a great living yogi and scholar and is revered by millions of Hindus as their Supreme Religious head.

This great Saint of the modern age was born in Uttar Pradesh in a well to do and renowned Brahman family in 1871 and was enthroned to the seat of His Holiness Jagatguru Shankaracharya in 1941 at Banares, during the ninth session of the All India Sanatana Dharma Maha Sammelan convened by the Bharata Dharma Mahamandala in conjunction with a countrywide support of almost all the ruling princes and different socio—religious institutions all over the country. It may be recalled that it was a long persuasion of about twenty years that could convince Param Virakt Swami Brahmananda Saraswati to accept the great responsibility of the

Shankaracharya at the age of seventy.

From the tender age of nine when he came out of his home in Search of God, till this time, his life was mostly spent in the lonely hidden regions of the Himalayas, Vindya Giris and the Amarkantakas that are rarely frequented by men and are chiefly inhabited by wild animals. For years together he has lived in hidden caves and thick forests where even the midday Sun frets and fumes in vain to dispel the darkness that may be said to have made a permanent abode there in those solitary and distant regions.

But today he is easily accessible as he is now the presiding head of Shri Jyotirmath, which is the greatest religious institution of the Hindus of Northern India, covering all different creeds and sampradayas[13] and branches lying under the fold of Hindu Religions.

One unique principle of the great Sage that distinguishes him completely from other living saints of today is that he does not accept money as gift from his visitors or disciples.

This brief description attempts to mirror a few hurried and short glimpses of the life journey of this great living sage who has actually transformed into a living fact the inner latent potentiality of the soul. He has known the great universal Truth, whose realization is the aim of the entire scheme of life. For him the mists of ignorance have completely disappeared and having known the Divine Reality he has verily become an embodiment of the great Divinity.

His aim of life, if the life of a realized soul can be said to possess any such aim, is to broadcast the message of the Great Divine light that he has himself realized, the Light that is the Soul of all human beings. Having himself attained the pinnacle of Self development, he aims at transforming the worldly minded people into the Godly minded, and through his inner divine touch to change the materialistic hearts of iron into spiritual hearts of gold.

His entire personality emanates the sweet perfume of spirituality. His face radiates that rare light, that comprises love, authority, serenity and self assuredness that comes only by righteous living and Divine Realization —— one feels as if some ancient Maharishi mentioned in the pages of the Upanishads has assumed human form and feels that it is worth while leading a pious life and to strive for the realization of the Divine.

His Spiritual teachings are simple and clear and go straight home to heart. He strictly adheres to the course of inner development laid down by the

Systems of Indian Philosophy and ethics and he raises his voice never in opposition but always in firm support of the Truths and principles contained in the Hindu Scriptures.

According to the tradition from the worldly point of view, the dignity of the Shankaracharyas throne has got to be maintained by the rich paraphernalia around his Holiness, but those who have come in his contact know the fact that the private life of the Sage is quite simple and renunciation.

I believe that he is a living embodiment of titanic spiritual force. If I were asked on the basis of my personal experience, about the living saints of today, as to who is the greatest amongst them, I would unhesitatingly name Shri Jagatguru Shankaracharya Swami Brahamananda Saraswati Maharaj of Jyotirmath the Beacon Light of the holy sanctuaries of the Himalayas.

Shri Shankaracharya Maharaj has clear insight into the mind and the thoughts of the modern age. His teaching and commandments are based on sound reasoning, which are quite agreeable to any reasonable thinker. He is a great critic of prejudices and narrow mindedness arising out of irrational love of caste, creed, nationality or any "ism." His life is a living proof of the Truth of the Vedas and Shastras[14]. He has opened a new era of renaissance of True Religion. He extends his recognition to anything that is good in any religion. He is accessible to all. Everyone can enjoy and derive benefit from his holy Darshan[15] and elevating discourses.

He is coming shortly to shower his blessings on the busy and restless souls of the metropolis. I beseech you, my friends, to extend your hearty cooperation for the great cause in the interest of each individual of our society, in the interest of our nation and in the interest of the World at large. The great Saint of the Himalayas in coming in your midst and in the fitness of the great occasion, I appeal your good sense to extend your valuable support so that his elevating discourses may reach the masses in every nook and corner of our country and abroad.

Thanking you for giving me a pertinent hearing, I would like to say something, in short, about the shrine of Jyotirmath, the prime spiritual centre of Northern India and the headquarter of Shri Shankaracharya Maharaj. Jyotirmath is one of four seats established by Adi Shankaracharya in this continent —— two thousand and five hundred years ago.

It is situated in the heart of the Himalayas 173 miles up from Hardwar and only 18 miles south of Shri Badrinath and may be said to be the

queen of the Himalayas for natural beauty and spiritual values. Jyotirmath it was that the first Shankaracharya selected for his stay in Himalayas where he taught the highest philosophy of existence, the Vedanta to his disciples, wrote his immortal commentaries on the eleven principal Upanishads, the Bhagavad Gita and Brahma Sutras and established a seat of Spiritual light to function as consortium, a supreme centre of the Eternal Religion of India to keep the Light of Pure civilization and culture burning for all the millennium to come. It is an ancient culture centre of yoga, the Light House that has preserved and disseminated the Light of the Sanatana Dharma[16] all the way down the ages.

The Guru—Disciple Relationship
Location and date unknown

In this path of the Divine, as it is the case in any other path of knowledge, the importance of the Master is the greatest. If you get a good Master, it takes you quickly [on the path], if not, keep on going slowly, slowly and there is no end to it.

The finding of a proper Master is all that an aspirant on the path of truth has to do, just a proper Master. Not only on the path of truth, even on the path of engineering or doctor (medicine) or psychology, any of that, the coming across a right Master, a right guide and almost the whole thing is done. Because the finding of a Master means someone who tells you like that, for the Divine is omnipresent.

Omnipresent Divine, its nature blissful, so the bliss being omnipresent. How long a mind should take to get to it? Should not take long, but if you do not strike against the right Master, you keep on going round and round and round and you do not find anything. In this field when we leave here and find a proper Master, we just surrender to him, all body and mind, one-pointed in consciousness remains the individuality of the Master. No looking here or there, just at his feet obedience and obeisance.

I know what a surrender to a Master is, because I have been through that. Once the surrender is done the work of spiritual quest is done. It does not need anything more to be done. You see, to meditate and transcend and get to the being and come out and with this practice bringing the mind out to the field of outer gross life is one way of achieving Cosmic Consciousness[17]. The path of surrender is another way. The path of surrender starts by tuning the mind with the mind of the Master. Tuning the mind with the mind of the Master means: Whatever he likes, I begin to like. I begin to forgo my liking. If he wants me to go that way, I go that way, and having gone halfway, if he wants me to turn, I turn, and again he wants me to go that way, I go that way. If he wants to return I return. Nothing of my will, everything [is] His will.

This is how by foregoing our own likings and disliking, adjusting our mind to the mind of the Master, that is picked up by the disciple and that is the most important thing. If he asks to do this, you do this. If [having] gone halfway, he wants us to stop, we stop. You don't feel in the least that “Oh, so

much effort has been put and now he wants me to stop!”, nothing like that. The way he turns, we turn, the way he likes, we like, the thing that he dislikes, we begin to dislike. This is how one begins to forego his liking and disliking and begins to tune his mind to the mind of his Master. In this line it is not the work that is important, it is the flow of his mind that is to be kept, and that is important. As the Master wants, so he moves, his likes and dislikes begin to become the likes and dislikes of the disciple. Like that he attunes his mind. When the mind of the disciple is completely tuned to the mind of the Master, then the thoughts of the Master become the thoughts of the disciple. The feelings of the Master become the feelings of the disciple and when that attunement is gained because the mind of the Master is Cosmic Consciousness, the status of the mind of the disciple gets to that standard automatically.

The relationship of the disciple and the Master is two bodies and one existence, two minds and one mind. Thus is how, because the natural state of the Master's mind is Cosmic Consciousness, the mind of the disciple is cultured to that state in a spontaneous, automatic manner.

Prayer

Source Unknown; 1959

Prayer to God, there are various types of prayers. To be short: we pray and after the prayer, if we begin to feel more peaceful, happier, more energetic, feel better, surrounding feels better, then it seems that our prayer has been heard. Blessings have been received because if the blessing comes, it should show some hallmark of it's effect.

And if the blessing of the Almighty comes, it is not the blessing of some ordinary, powerless man. It should show something better. So if something better is found after prayer, then it is the certainty the prayer has been heard.

If nothing is found after prayer and we come out just like that, come out only with the satisfaction that we have prayed, then it seems that the prayer has not been answered. The prayer has not reached the realms of God. It has not been answered.

Now, if the prayer is not answered, if the Sputnik doesn't reach the Moon and doesn't hit the Moon, the fault lies in the manner of throwing. The Moon is there and the purpose of throwing was right. The purpose was to throw it right and with all sincerity it was thrown, but the throwing was weak. It could not hit the Moon. So, the weakness is from this side when it doesn't reach that [side].

Now, also God is omnipresent and God is there with the man praying. God is with him and the God is his own inner Self. When the prayer is not doing any good, [it] doesn't bring any effect, then probably the Omnipresent God, wherever he may be, is not contacted. That is certain because the effect is not there.

Now, the effect of the Almighty — prayer to Almighty God — no devotee of God can ever suffer, no devotee of God can ever suffer. Suffering and devotion to God do not coexist. Life in darkness can not exist. Connection with the Almighty, devotion to the Almighty and suffering in life, both are not coexisting. Either he is not a devotee or he is not suffering. If he is a devotee he can not suffer. If suffering comes, he is not a devotee.

Devotion is the great force that brings the inner Almighty Divine to life. That great inner force brings the Almighty Inner Divine to action.

Various are the forms of prayer and each form of prayer leads to the same [place]. Only some will lead slowly, slowly. Even if we get on to the bull cart and let the ants drive the bull car, we will reach someday New York.

Prayer means allowing our mind and heart to flow to the Kingdom of God. The flow has to reach [there]. If it is in accordance with the nature of the mind it reaches [there] quickly. If it is not in accordance with the mind it does not reach it quickly.

Prayer and Devotion

Rishikesh, India; 1968

If the son is obedient, then he doesn't have to ask his father for this or that. If he is not obedient, he may continue to ask for this and that, but it won't be supplied. If the son is obedient, that means if he has the confidence of the father, then without asking he'll be supplied everything. If he has not gained the confidence of the father, then he may continue to ask but he won't be supplied.

Praying to receive something is not effective if one is not in tune with the Creator. If one is in tune with the Creator, then prayer is not necessary.

Prayer is useless in the state of non—contact with the Omnipresent Level of Life, and prayer is of no use when the contact is firmly established.

Prayer has its value [in] the psychology; some sort of psychological satisfaction. Otherwise, prayer has no effectiveness in fulfilling the need, if prayer is asking.

Now, prayer can be of two different structures. One structure of prayer may be that of asking. We ask for something, in the prayer we ask, and the other type is not asking, but enjoying singing the glory of God. That is the prayer that we enjoy. Not ask, but amuse ourselves let ourselves be drowned in the enjoyment of singing the glory of God and that is devotional prayer. That is the ocean of ecstasy in the memory of God in the great waves of love for him. That's the prayer that has its infinite value. This kind of prayer is just an outburst of the swelling of the heart in love for Him. Supreme. This prayer has infinite value, I said, infinite value. Because it is this outpouring of the heart, emotion, towards the Almighty that cultures the

heart, and through the feeling of love, it becomes possible to communicate with God or the Celestial Beings. Communication with the Celestial Beings is on this level of intensive outpouring of love and this type of prayer.

I think the history of every religion records such outpourings of love in the praise of God all over the World throughout the ages. There have been devotees who have stood and danced and fallen in ecstasies in reciting the praise of God, singing the glory of God, and this prayer is always very, very useful. It just fills the being with something so rich that one can only enjoy it. It's very enriching. It's enriching to the whole life.

Such a conception of prayer is something that is very, very valuable. But this becomes the condition of the heart only when the heart is expanded. In its unbounded extension the heart becomes unmanageable, and when it becomes unmanageable, it just pours out in such devotional outbursts. All this singing and dancing in the praise of God, in the memory of God, is just a very, very natural thing. It is natural to that unboundedness of the heart when the unbounded Being gets more and more saturated in life. Consciousness grows toward Cosmic Consciousness. So, the individual heart has that unboundedness of the Eternal Being. This outpouring of love is also said to be a prayer, and this prayer is something most desirable, most enjoyable, most effective. It's effective for everything.

Now, this prayer is a spontaneous outburst of the state of fulfillment. The other type of prayer is a cry in need, life in the state of nonfulfillment. So, we cry in the state of need without fulfillment. It's just a vain waste of energy (laughing). It's just a waste of energy! One could cry in agony, one could have a flash of some miraculously grand sight of God. So overpowering, and then it goes away. When it's gone, then the devotee of God cries in anguish and pain of separation. Then he prays, he prays for something or may even pray for the same sight once again. This demand prayer that aims at demanding, at asking, is from a very undesirable level life. From a non—deserving level. A level of life where one doesn't deserve that grandness, and non—deserving, one cries for it.

But there is a proverb: First deserve and then desire. Deserve and desire and once you deserve it, you don't have to desire, it's supplied already!

So the prayer that is the outflow of the state of fulfillment is very fortunate prayer, and the prayer that is in anguish of need asking for fulfillment is a waste of time. It doesn't mean much in life.

But the thing is, what has happened is, when the devotees of God have floated in that great emotional experience of ecstasies, and they pray to God, and in prayer they say: "Oh, Thou art like that, and Thou art like that! So merciful and so unbounded, and present everywhere and so kind." All these memories of some visions of God, some beautiful experiences. This memory refreshes the whole thing and then, as I said, just an outpouring of the fullness of life.

The other type of prayer, it's a formality, and when we conduct the formalities, it doesn't touch the heart. The lips chatter like that, like that, and in two minutes the prayer is over and that's it. Duty done. When it's a matter of duty, then it doesn't touch the core of life. Too much superficial, on the surface. In a way, it maybe good for the children when the father prays, and when the father prays, the children see that prayer is something that should be done. It creates a sort of tradition.

The significance of that tradition comes to be realized only when the consciousness is high and the Being is infused, Cosmic Consciousness is coming on. With the infusion of more and more of Being with the growth of Cosmic Consciousness alone does this traditional form of prayer take a proper level of effectiveness. Then the prayers become effective, and then the joy of prayer is really on that level of Cosmic Consciousness. Below that level it's just a formality.

When it's on the level of formality, it does not bring the rewarding experience. It has only just that one psychological use that his children see that there is some higher power, some God, and He is prayed to by my father. Just that much use from the psychological level: that the tendency of life starts having something high above than the ordinary, mundane world of day-to-day experience. That significance for the coming generation.

Even for that value we can accept doing [such] prayers. Just for that value that every generation will have its eyes and ears and hearts opened up for something higher. "Maybe someday I will be able to commune" and when one is able to commune to that Almighty in the transcendental area, then that communion wishes to "creep on" to the field of relative life, also.

The real communion is made when the consciousness gets on to that transcendental level of life. Then having gained communion in that field on that level of the Omnipresent life, now that wants to creep into the other phases of relative life. That is on the level of thought, speech, and action. When it enters from thought to speech, then it is prayers and songs and grace

of God talked about. One talks of God, one speaks of God, one sings of God so that communion, the effective communion gained in the transcendental state, finds its place in the field of speech and action.

But the prayer is significant as prayer only when the communion has started to be at least started, even if for a moment, even for a moment the mind has gone in and then come out. We refrain from amusing ourselves in the memory of that state of communion because we want to be very objective in our realization something very important! We don't want to be dissuaded subjectively. For the simple reason that we want the realization to be positive, effective, and concrete, and then only that realization will have its value on all levels of life. Otherwise it may only touch the surface of psychology. Only on the psychological level we may feel, "Yes, yes, yes, I have felt God." But it may not keep its value, may not creep into the day-to-day activity.

Therefore, we want to be very, very objective in our realization. The value of our being objective is on that level where we don't want to fall into the memory, we don't want to memorize! What we want is natural state of experience. When we transcend and when we come out, we don't want to remember that! Because remembering that, if we begin to feel that in the field of speech and action, then it may only be a psychological feeling. And if it remains only on the psychological level, then it is only on the subjective level, and the realization does not become objectively concrete and true.

Therefore, when we have had the communion during the transcending, during that state of Transcendental Consciousness[18], then, having come out, we plunge into activity. With the truth of that communion, with the truth that of whatever the infusion of Being has taken place in the mind, that is going to be with the mind even when the mind is engaged in activity.

Whatever the communion has been infused in the mind, that is going to be saturated in the mind no matter what the activity of the mind is; therefore, when we come out we plunge into activity. We don't try to remember that experience. We meditate morning and evening, and then during the day we forget about meditation. We don't want to cling on to that idea or to that memory or to that experience. No. We have to be very objective in our practice.

Prayers are meaningful and have some very positive and concrete value when the heart and mind are big. Really, in the state of Cosmic Consciousness alone, devotion becomes significant devotion to God.

Mother Divine and Mothers

Source unknown; 1970

Mother Divine sits at the source of all birth. Creation springs from that divine intelligence that we adore as Mother Divine. It is Creative Intelligence, and all activity is upheld by that. Activity of creation and maintenance of creation, evolution. It is sustained by that divine intelligence that we just adore and enjoy as Mother Divine.

Mother Divine is creator of Brahma[19]. Mother Divine is inseparable from the Absolute[20]. She is the nature of Brahman—Brahman, or the Absolute. The nature of the Absolute. The nature of the Absolute like the doctor—the nature of a doctor, or engineering—the nature of an engineer, inseparable from it. And by virtue of that nature the doctor, the engineer, the divine manifests into activity, upholds activity of creation. The word "divine" is associated with unboundedness, liberation—eternal liberation, free from boundaries, unbounded, absolute. With these qualities "divine' "isassociated —the word Divine .

When we say Mother Divine then we mean Mother of mothers. Mother of all that there is. All creation springs from that which is Mother Divine, or Divine Intelligence—creative, protective. This is just Creative Intelligence—CI.

The Science of Creative Intelligence is a systematic study of the nature of that Divine Intelligence, its development and application in practical life. A systematic study of that Mother of mothers, the source of all creation, the sustainer, who is responsible for all the growth and development and evolution of everything. That basic nature who is responsible for all life, its existence, its evolution. By virtue of the Mother Divine, Being[21] has the ability of becoming. Becoming is by virtue of the Mother Divine.

The mother is just there to uphold the children by radiating love. All the work that she has to do is just radiate kindness, grace, mercy, love, happiness.

All happiness, all dynamism, all love, all that a man is in his field of activity, in his practical life, is the tree of the seed sown in his soul by the mother. All energy, all activity that a man displays in his action, all efficiency all happiness, all love, that is given to him by mother.

The strength of motherhood lies in her being delicate, in her being pardonable. She only knows to excuse, and extend love and love and love. Shankara was sold out to Mother. Mother is Mother [Divine]—fullness of grace, fullness of love, fullness of glory, fullness of glory of life. She is the expression of all fullness. The fullness that she is able to give it out. It's great.

The scriptures uphold the power of mother ten times more than the power of the father. If there is a difference of opinion, mother says something and the father says something else, we obey the mother and then, after obeying her, we can obey father. Because she has ten times authority. Ten times authority she has.

And, one more thing more. This Grand Mother has ten times more than the real mother, and with that authority she is able to keep up her duty to support.

The Grace of God

Bad Mergentheim, Germany; December 29, 1964

Question: How do we make the grace of God come to us?

MAHARISHI: Grace of God is all-pervading. It's always present. It's not that it comes; it is that we begin to make use of it. There is nothing new that is to come; it has already come. It has not started with us as long as we have not started with it. The grace of God, the blessing of God, help from God, doesn't come from anywhere. It is already there. Just like the air, it's already there. Now it is up to us to breathe it or not to breathe it. If we don't breathe, we begin to suffer. If we breathe, we begin to be normal.

Like the air, the grace of God is available to us. It's permeating every fiber of our being and the Being of the entire universe. Only, that which is the all-pervading grace of God is never isolated as an individual entity. It is just there. That which is to be all-pervading is not isolated, not bound, and that which is not bound is finer than the finest existence in creation. When we take our attention to that Being, finer than the finest, then we establish ourselves on the level of God's grace. Immediately we just enjoy. If we don't take ourselves to the level of God's grace, to that level of the finer than the finest, then remaining in the gross we don't have it.

That is the story of the grace of God. He is said to be all-merciful—all-mercifully. He has spread his grace much before we could want it. Much before the need could arise, it is there available for us.

Through diving during meditation, we bring our attention, our conscious mind, to that level of grace, and we get filled with it completely. We associate ourselves fully with that grace and then enjoy. That is why this is the merciful nature of the Almighty. Very compassionately, very lovingly, He has spread his grace for us. Any time we can take our attention to that level, and we begin to own it. It's a matter of owning the grace of God. From his side, He is available. From our side, as long as we hesitate to accept it, we hesitate to accept it. We get ourselves to that level, and it's already there.

The Grace of God is like a full lake, a big lake full of water. Now, the water is there. Any farmer can take the water to his field. If the pipeline is not connected up to the level of water, the water remains. Water is just full, ready to flow but it will not flow of its own accord. If the connection is

made, it will naturally flow. If the connection is not made, it won't flow, and any man is free to make the connection from his field to the level of water. But if one doesn't make the connection, the water remains full.

Just like the fullness of water in a lake or ocean, the grace of God is full. Those who make a connection, who draw the pipeline through Transcendental Meditation, to them it flows and if we don't [make a connection], it remains full. Of itself it cannot flow.

How many of you are feeling that life is becoming better and more graceful ever since you started meditation? And one thing more let me ask. How many of you find that it's very easy to maintain? Now, this is the merciful nature of God. He has created us so that we don't have to do much, very easily we enjoy His grace.

Out of our experience we see that it is easy to make life better; it is easy to put an end to suffering and sorrows that used to cling to our mind and body before; and it is easy to be freer, better in life, by devoting a few minutes to draw the pipeline from the gross to the transcendent. Just during meditation, we take our attention from the gross to the transcendent just drawing [the] pipeline from the outer gross through the subtle to the transcendental state of Being, which is the hidden level of the grace of God.

Grace of the Almighty. In order to enjoy the grace of God we should experience it and understand it, have the knowledge of it and have the experience of it. We should have experience at every level.

God is omnipresent. God is all that there is. Therefore no level of experience is exclusive of Him, and, therefore, at every level of experience we should be able to experience Him, and simultaneously at every level of understanding we should be able to understand Him. We should know Him. We start experiencing Him from today or from tomorrow. Better to understand God and enjoy his grace and experience Him at every level of experience and understand Him at every level of understanding.

It is necessary to understand the different levels of life. Having known the different levels of life, having understood the different levels of creation, we are able to see what creates and pervades all these different levels. We have been analyzing quite a lot in the past that the whole sphere of life, all creation, could be divided into two aspects, relative and absolute[22].

There is the absolute phase of life, absolute phase of creation, and there are different levels of relative existence. It is the nourishment that

appears here at the stem and here at the leaf, all these different aspects of the plant are permeated and pervaded by what we call nourishment. Like that, the Absolute Being is permeating all the different levels of creation in the relative field of life.

Relative field of life we experience through the senses. The eyes, the ears, all the five senses are engaged in experiencing the relative field of life. In meditation, when you lose the mantra and transcend, you experience the Absolute Being. These are the two fields of experience: Absolute and Relative. Through regular meditation, we come to experience the Absolute in the waking state and dreaming and deep sleep state.

The Absolute pervades all relative fields of life. The Absolute Being, which is not out of our experience, which we are experiencing many times in every sitting of meditation, that pure consciousness or Being, that immutable, Eternal Being is permeating all this relative field of existence.

The Absolute field of life, which is permeating and pervading all, is the field of God. Absolute Being is said to be the abode of God. God, we find, is someone—not something—but someone who presides over the Absolute and the relative at the same time. The Almighty, who presides over, who governs the fields of Absolute and Relative and by whose influence this World exists.

This World was as it was; it is as it is, as it will be, under the influence of that Almighty who is the presiding deity of the Absolute and Relative, both fields of life. He is God. He is someone who is mysterious, something other that the Absolute and other that the Relative yet commanding the Absolute and the relative. Pervading the relative is the existence of God, the power of God, God Himself. He stands somewhere between the manifest state and the unmanifest state, presiding over both.

That God Almighty is realized when we have the ability of perfect Being and the greatest ability of finest perception in the relative field. Our ability of perfect Being means Cosmic consciousness, where we live that Absolute that permeates and pervades all the Relative fields of life. When we gain Cosmic Consciousness and when we gain the finest ability of perception in the relative field, then we acquire the ability of realizing what we call God. So Cosmic Consciousness is the first prerequisite to God realization. Now, through this meditation you are driving fast on the autobahn of Cosmic Consciousness.

Let us revive our memory about Cosmic Consciousness.

Faith and Action

Lake Louise, Canada; 1968

MAHARISHI: It is good to have some faith (laughter). Faith grows with discourses, again, meditation and action. Faith also grows when we begin to be less miserable, when we begin to be less suffering, then from our own heart we know faith is good.

But if we continue to suffer, if we don't meditate and work, then we are not developing bliss consciousness. We are not developing our life to be lived on that level of Cosmic intelligence. We are the same as we were before. Whatever the natural process of evolution, it is so tiny, it is so small every day, that one doesn't feel [evolution], almost one is the same.

So if we continue to suffer and we continue to know that God is Almighty and he is merciful and we continue to suffer and we continue to have faith and continue to have faith on the merciful nature of God and continue to suffer, a time comes that one will revolt against that God who doesn't help.

Therefore, it is not the fault of God, it is the fault of our own inability to incorporate the Will of God in our life. We say morning and evening 'let thy will be done as in heaven so on earth here'. We say it, we wish it, but we don't live it through meditation. Meditation means — if we don't take our consciousness to the level of God's consciousness on that level of Cosmic Consciousness and we superficially wish 'let thy will be done'; how will his will be done by me who has not knocked [on] the door and has not received that light? The only way for really living the Light of God and taking advantage from the merciful nature of the Almighty is meditate and act, meditate and act. Naturally we will come to a level from where we will only live the scriptures and scriptures only will be spoken [and] will be lived in our day to day life.

So it is not the individual but the way of living, [the] standard of individual living, and that in simple words is a few minutes morning and evening meditation and action throughout the day and take it easy. This is the way to be really religious.

Otherwise just the label of religion, it just does not help. A really religious man is he who is emitting the light of God, who is living the light of God, who is spreading through all his thoughts, speech, and actions

spontaneously the Light of God. One does not have to keep on praying all the time to emit the light of God.

How Knowledge Came Out

Majorca, Spain - 1971 (Part 1 of 3)

Question: I don't want to get too nosy, but I was wondering how you came to know this? How does one cognize this thing [the knowledge]? Is your discovery like Newton's discovery or do you derive it from the Vedas reading between the lines?

MAHARISHI: See, one thing leads to the other in the relative. I was searching why man suffers. Because the Indian scriptures are full of life being bliss, infinite, unbounded, immortal. This being the case, why life is full of suffering? This was the search.

And if the scriptures are true as they are supposed to be — it was difficult for me to disbelieve the scriptures and believe the present condition of life. Just because even on the practical phase everyone runs away from suffering. No one likes suffering. Therefore suffering can not be the nature of life. Because there is the old proverb 'birds of the same feather flock together'.

If life was suffering, then life would not run away from suffering. Life must be happiness because it runs towards happiness. The nature of life must be happiness and not suffering. Just because in the practical field we find life runs towards happiness. Happiness is the nature of life, that is why it moves in the waves of happiness.

And therefore from the study of the scriptures and from the life that one lives it was very difficult to conclude that life could be suffering. When it was difficult to believe that life was suffering, then some explanation should be found.

If life is bliss, as the scriptures say, and [bliss] was the authenticity — apart from the practical analyses of life that everyone wants happiness and everyone moves towards happiness, everyone runs away from suffering. Therefore the nature of life must be happiness rather than suffering.

This being the case and quite opposite being the life that is lived, the

only conclusion that I could think was that the scriptures have not been properly understood. And this was the basis of people in the World continuing to suffer.

If the record about life and living was properly understood, life would be all happiness. It would be bliss. When this conclusion came, then I wanted to actually know where is the mistake and what would be the right understanding about the scriptures. How the scriptures should be interpreted or understood, so that life could cease to be suffering. It must express itself in its true nature, in its true value.

The common scripture that is available in the hands of everyone in India is the Bhagavad Gita. When I turned the pages and then I found 'Yes, it had been misinterpreted', because the practical aspect taught in the Bhagavad Gita, 'Be without the three gunas[23],' and 'Established in Being perform action', this practical teaching taught in the Bhagavad Gita is not available in the commentaries.

Different angles have brought out different meanings of the Bhagavad Gita by different people. But this was not emphasized in the hundreds of commentaries of the Bhagavad Gita.

So I said, now here is the mistake. So basically the mistake was found why man continued to suffer. Because he would not pull the arrow of the mind to the extent it could be pulled, he would not fill that arrow [with] that great dynamic ability to fly and hit the target.

The man did not know to take rest at will, just this article said how to rest at will; therefore the art of living was missing. This was at the basis of suffering. If one does not know how to rest, one continues to suffer because the action based on the state of non-rest will never be fulfilling. The action based on the level of good rest, deep rest, alone will be dynamic enough to bring the desired effect.

And therefore when this practical value of deep rest was not known, the man remained weak in the field of action and weak action will never be fulfilling. Weak action would be tiring to the man, because it is not fulfilling. The man would be struggling for fulfillment and would continue to perform actions without attaining the goal of all action: fulfillment. And therefore, it was found that the teaching of Bhagavad Gita was not properly understood, and when the teaching is not understood, the practical aspect of the teaching, which alone can make man fulfilled, was missing.

This having been found I tried to look into the source of

Bhagavad Gita, the source of all the good books, all philosophy, all religion, all culture, all practical habits and behavior of the people in India. [The Bhagavad Gita] is said to be based on the knowledge of the Vedas.

(Part 2)

MAHARISHI: When I tried to look into the Vedas, deep in my understanding had been one saying about the Vedas, they are non-ending, they are endless. Just as the universe is endless, the knowledge of the universe is also endless.

And the Vedas are not the creation of anyone they are an eternal aspect of knowledge, the seed of all creation. It is very commonly understood in India that it is from this Veda, this knowledge that the creation has sprung.

Anything that anyone creates is on the basis of his knowledge. It is on the basis of knowledge of building that a builder creates. Knowledge is a prerequisite for any creation. Knowledge contained in the Vedas is the prerequisite for the whole creation.

This was deeply ingrained in my awareness. So with this very steadfast understanding about the supreme authenticity of Vedic knowledge, I started to turn the pages of the Vedas just to find out where was the mistake because if the knowledge of the Vedas is properly understood, [the] Bhagavad Gita would never be misunderstood, misinterpreted.

If the scripture of Yoga (Bhagavad Gita is the scripture of Yoga[24]) [is] Yoga Shastra, if this is properly understood, there would not be any chance for suffering in the World because the nature of life is infinite.

With that very profound devotion to Veda, when I started to look upon it, one thing was in the mind that if Veda is that perfect knowledge on the basis of which all this creation has been structured and all the processes of evolution have been based, then the sequence of expression in the Veda must also have a great meaning. This was the idea.

If the knowledge is so perfect then the exposition of perfect knowledge must necessarily, unmistakably, [be] in proper sequence, and if the sequence — I am telling you how I came about all this — and if the sequence is perfect, then the very first expression must give the fullness of knowledge. Second, third, fourth and following expressions can only be commentary to the first expression.

Like a seed must contain the whole tree. Sprout also contains the whole tree, little more developed branches also have the whole tree. The whole tree has the whole tree. The expansion in sequence at every stage has the wholeness of the tree.

This led me to dig deep into the value of Agni [first word of Veda], and then that led me to dig deep into the value of 'A[25].' A peep into the structure of 'A' just convinced that the first syllable is the totality of knowledge. The second is a little more elaborated version of it, the third is a more elaborated version of it, like that.

And with this I looked into one word, another word, and then I started to count how many words and how many verses. It just fell into place.

And with this now the practical utility of this finding is something very precious for the World of all time. It is most precious. The nature of this finding is that the whole knowledge is found packaged, different sized packages, one syllable, one verse, two verses, four verses. One hymn, number of hymns, collection of number of hymns, mandalas. Different packages—each package containing whole knowledge.

The whole knowledge is contained in the first word 'A'. The whole knowledge is contained in 'A' combined with 'G'. The whole knowledge is contained in AhG combined with N, AGNI . The whole knowledge is contained in [the sounds] AhGNIMILAA . The whole knowledge is contained in [the sounds] AGNIMILAA PUROHITAM[26]. Different sizes of the package, but each package contains the whole knowledge.

The greatest practical value of this finding is marvelous! And that is that any man, no matter what his level of consciousness, should be able to live full knowledge. Get it from this package or from this package or from this package. Get the full knowledge in any sized package.

And therefore, whatever is the size of one's consciousness—very narrow, more expanded, unbounded, whatever—any man at any level of consciousness should be able to have full knowledge of life and should be able to live full value of life on the basis of that full knowledge.

In every package of full knowledge there are two aspects, theoretical and practical aspect. Practical aspect we know to be TM[27]. Every package of knowledge will give the teaching of TM and understanding of Absolute and Relative values of life. Full knowledge of the Absolute, full knowledge of the Relative and full experience of the Absolute and full experience of

the Relative[28].

Full experience of the relative means gross and subtle and subtlest and celestial. Full experience of the relative along with the full experience of the absolute. So these two aspects, applied value of knowledge and pure knowledge, both these aspects are contained in each package.

(Part 3)

Question: How could a man who was narrow vision see both sides?

MAHARISHI: The package is the expression of knowledge. Each package is the expression of knowledge. Now, more than ten thousand packages, because there are ten thousand hymns. There could be 50,000 words more and the combination of it. It could be so enormous. It could be just enough or even more to deliver a package of full knowledge to each man, no matter what his level of consciousness.

The combination of all these ten thousand hymns and each hymn of eight, ten words and each word of two, three, four, six letters. So many packages of full knowledge are available. And these being the expressions of knowledge, they could be received by anyone. This the perfect knowledge of the Veda that no matter — and it is a big vision of truth — no matter what the level of consciousness, but the man can have full knowledge.

Now, these packages are monosyllable, they have two syllables, three syllables, five syllables. A train of one engine, two engines, three engines, four engines, multiengine train—the train goes and is capable to take the passenger from here to there. Every train, no matter how many engines. Like that.

Now, it may sound to be too far fetched when we say no matter what the level of consciousness, any man should be able to have the full knowledge through any of the packages contained in the Vedas and live full value of life on the basis of that full knowledge no matter what level of consciousness. This is the hope for the World.

And how can we say so? Because when it is established even through our own teaching, that as the stresses are resolved more and more infusion of Being comes in the awareness and at a time when all the stresses are gone, full infusion of Being in the nature of mind, and one starts to live Cosmic Consciousness. This shows that there is a prerequisite, there is a

condition, for any man to live fullness of life. And that condition is freedom from stress.

When this is so, then how can we say that it does not matter what level of consciousness one is living, he should be able to receive full package of knowledge and on that basis should be able to live full value of life? How can we say that?

The reason is very practical. There may be a very thick cloud, but sometimes it so happens that a hole gets made into the thick cloud and the Sun shines from there. TM creates that wind so that even if it is a thick cloud of ignorance, some hole gets created and one can have some peep of the reality. Seen through that hole, some thin layer of the light of the infinite value, and with this, the vision gets clearer. With this, some of this infinite value, some of this pure awareness, starts to be lived in life.

Question: Is this not purely conceptional?

MAHARISHI: Experiential, experiential because now we are talking of that practical teaching contained in each package of the Veda that makes and that can... [break of tape here] . . . We are not free from all stresses but it is our experience sometimes tiptoeing through the sleeping herds of elephants, slip into it, something nice about it.

Even so the whole system is not free from stress, but it becomes possible to have a peep into the reality. The reality opens itself, and on that experience one starts to live some value of it and it is more and more.

This ability to create a hole into the thick cloud that is stopping the Sun to shine on our earth makes us say, that the very nature of life is responsible for opening anyone's awareness to that reality, no matter what his level of consciousness.

See, so many hundreds of thousand are meditating and everyone starts to dive deep to whatever extent he dives. But then the nature, his own nature opens his awareness towards that reality. A hole gets created and to whatever extent the thick layer of the black cloud is pierced, to that value the layers have been removed and the chances are that the sunshine could be even glanced through from a distance, some clearer light is found.

This being attributed to the very nature of the life, we dare to say no matter what level of one's consciousness, but the teaching of the Veda will give him a direct entry into the experience of reality and on that basis he will start to live fuller life and continuing on this path, he will start to live full life.

It is due the practical value of this knowledge that only means in our terms TM. It is only due to the practical aspect of this knowledge that we can say no matter what level of consciousness, everyone must gain full knowledge and on the basis of this full knowledge everyone must enjoy fullness of life.

This a very great blessing for the whole mankind that comes to us from just this recognition that the sequence of knowledge expressed by the sequence of expressions in the Veda is so perfect, that the following comes out to be the commentary of the previous. In this way what we find is, the very first syllable expressed brings out the totality of knowledge.

And this is a very great thing. It gives us such great satisfaction of "Eureka." Here is the achievement for all mankind. No matter what one's level of consciousness but this wisdom in both aspects — theoretical and practical — has that natural ability to make a man rise to fullness of life.

It is a very beautiful gift of Guru Dev. We just say it is a gift of Guru Dev because he is the source of all our wisdom.

Vedanta and Unity

London, England; 1961

MAHARISHI: This meditation is a direct way of what Vedanta philosophy teaches. The essence of Vedanta philosophy is that there is one ultimate reality—transcendental, Absolute consciousness—that is all pervading and all the forms and different spheres of [the] phenomenal World are nothing but different degrees of manifestations of that unmanifested, pure consciousness of Absolute Nature. That is my Self and that is your Self and that is all this, unity in the field of all diversity, this is the principle of Vedanta. All is Bliss including my Self. Not that I am the seer and all else is Bliss—no, all else is Bliss including my Self, everything. This is the principle of unity.

About the World, Vedanta says it is only phenomenal. It appreciates, it accepts the validity of the three states of wakeful and dreaming and deep sleep. All these relative states have come out of the Absolute state of Being.

The Truth — The Reality

Hochgurgl, Austria; 1962

MAHARISHI: We find proclamations in the Upanishads; we find rishis and maha-rishis proclaiming "Yes I know that reality that is like the golden Sun and that is the basis of the entire creation, I know it". They have been found proclaiming this.

But lately, some people began to say, that if one says that he knows the reality, then conclude that he does not know. This has become very common in the field of philosophy today, but we have to avert it.

The argument that these philosophers put is, that (as) the reality or the truth being transcendental, it is out of the field of speech. So that which is out of the field of speech, how could the mind confess that it knows it?

An argument against it we put forward: Also the reality is transcendental, but when our mind has reached the transcendental, that reality has got infused in our mind and that mind coming out into the field of relativity proclaims 'I know It, I am It'.

So we have every right to say without any doubt or confusion in our mind, that we know the reality, that we simply know it.

And if someone says 'What is truth' and 'What is reality' we say:

Truth is that which never changes, unchangeable, ever the same, eternal, omnipresent, Cosmic Being. That which is omnipresent, my Self and your Self and all this is nothing different from that.

So your essential nature and my essential nature and the essential nature of all this is that reality, omnipresent bliss consciousness, sat-chit-ananda[29], Brahmn.

You should have a clear conception about the truth. When we say this is blue, we say it is true. When we say this is white, we say it is true. The blue color of this and the white color of this, they are not true for all times. They are the temporary truth of life. All the experiences that we have belong to the temporary phase of truth, temporary truth of life, not permanent truth.

When we say the truth, we mean that truth which never changes, eternal truth, true for all times. Everything in the relative world is always changing, it is all temporary here. So nothing in the relative field of life could

be lasting truth, a permanent truth, nothing is permanent, everything is impermanent, perishable.

That which is out of relativity is permanent, never changes, eternal, it is the truth.

The Untapped Source of Power That Lies Within
Source unknown; 1967

Our life is the expression of our inner potentialities. We project ourselves to the extent we know of our inner status, and there is much more to life than that which we are already living. Let us consider what more there is to life and what more can be lived, than that we are living in the present.

Certainly it is wise to know the whole extent of an expression of our life, and to try to bring in all that we have been missing so far.

We know, if we drop a stone in a pond, the ripples begin to move, and they move over the whole pond, reaching all the extremities. One slight stir in any part of the pond stirs the whole pond, influences the entire field of water, and its surroundings. Similarly, by every thought, word and action, every individual is setting forth influence in his surroundings, and that influence is not restricted to any boundaries. It goes on and on and reaches every level of creation. Every individual, by his every thought, word and action, shakes the entire Universe. This is the status of an individual. One is connected with the whole Universe by every little bit of activity. An individual appears to be bound by the boundaries of home and by the boundaries of his own body, but in reality the subtle aspects of the individuality go to make universal existence. An individual is never an isolated individual. He is intimately interrelated with the whole Cosmos. Even more than that, he shares the responsibility for the life of the whole Cosmos. The entire Universe lies in the individual. Cosmic existence lies in the existence of the individual. Cosmic life rests in the individual life, and the individual life extends to Cosmic life. The individual and the Cosmos are interdependent. Neither of them is independent of the other. Every move of the individual shakes the Cosmos. The Universe reacts to the individual action. Every individual has this power that shakes the Universe, and shakes and saves the gods and angels in Heaven. Man has this strength that upholds the Universe. The individual, by his every action, serves the Universe, and the great power of Nature is ready to serve the individual if the individual influences the Universe for the progression of the process of evolution. By its very existence the creation is set in motion to go on and on through the steps of evolution.

If the action of the individual is in conformity with the purpose of

creation and the purpose of evolution, then the individual serves the Cosmic purpose of life. All the great laws of nature readily serves the purpose of the individual. It is a simple and automatic process of give and take. As you sow, so shall you reap.

When the individual behaves rightly he improves, and by so doing he contributes to the betterment of the entire Universe, but when knowingly or unknowingly he behaves wrongly, he acts contrary to the process of evolution. The laws of nature begin to react against him. The individual receives back the result of his wrong actions. He who will think right, speak good and act truthfully, will receive the support of all the laws of nature, carrying out the process of evolution around us. Naturally, when we serve the government, we enjoy all the advantages of the laws of the government because all the laws are to serve the individual interest.

We as the individuals have the influence over the whole Universe. Every one of us influences the entire Universe by every little action we perform. Obviously, we do not perceive it, but at every moment we are either supporting or damaging the entire Universe. Better we forget not the great responsibility that we can do and undo the entire creation that breathes the life of God, by the simple, individual mistakes of ours. The wrong one's done cannot be undone. It returns to us from all sides. Everything suffers for our wrongdoing, and we are made to suffer for the suffering of all. Thou shalt reap the consequences of thy doings, is the fair policy of Mother Nature. She only wants her children to enjoy, but while enjoying the flowers in the garden of God, those who walk loosely falter and fall unduly. The joy of life is there. It depends on us whether we make use of our power and use it or loose it. Better we produce the influence of all harmony, and we will do this by virtue of our natural ability to think, speak and act rightly. Our individuality will then command the power of the Universe. Make use of the Cosmic power of the individual law in favor of our desire and use Cosmic life energy for the health and great accomplishments in life.

The unlimited source of Cosmic life energy is at our disposal. We have only to begin to use it. The great Cosmic intelligence lies at our disposal. We have only to connect our individual mind with the Cosmic intelligence, with the universal mind, and gain all clarity of thinking and all […] in activity, and live a life of eternal freedom on Earth.

The great possibility of our individual life contacting the universal Cosmic life energy and intelligence is here at hand! Eternity lies in the

present! Eternity always in the hands of the present. It only needs to be appreciated. The present holds the master key to unlock the treasures of eternity. Every moment of our life is supplemented with the eternity of the bygone past, and that which awaits us in the moments to come. Eternal existence of the unlimited Cosmos is available to us for our own power. Certainly, as we have seen, we are influencing the entire Cosmic life, but somehow we are not making use of the great, unlimited and vast resources of that are at all times available to us. We are always giving. Through every thought, word and action we are producing an influence in Cosmos. We are always giving. Certainly we want to give out […] all harmony, all peace, all happiness, all love, all serenity and grace, because this alone is useful and life supporting. Certainly we want to create a better life, healthier and more useful surroundings. Therefore it is of vital importance that we should know where to receive this great life energy, greater happiness, greater intelligence, greater harmony and greater serenity and grace.

Yes, there is a primal source of all happiness, from which spreads all happiness that is found in the World.

There is a primordial power of life energy from which all energy emanates. There is one primal source of serenity, from which the serenity and peace spread in all creation.

Let us find out where the source is of all these most desirable features of life, and having found out the source, let us try to contact it and be in a position to draw on unlimited amount of happiness and energy, intelligence, peace and grace; for all good to ourselves and to our surroundings.

We should know that the purpose of creation is expansion of happiness. From a seed grows the tree, from the atom develops the molecules and the entire field of forms and phenomena of creation. The subtle strata of creation are at the root of the gross strata of nature. The subtlest stratum of life is at the root of all the different levels of life and living. There is a level of life subtler than the subtlest that is permeating all the subtle and gross levels of existence, and these subtler than the subtlest stratum of existence, this transcendental state of Being, is the basis of all existence. This is the basis of all Cosmic life, Cosmic intelligence, Cosmic energy, and here, at this level of transcendental, Absolute Being, dwells the Cosmic law that is responsible for all creation and evolution of life. It creates the innumerable laws of nature, to carry the ceaseless activity of evolution of the entire

Cosmos.

This Cosmic law is such that in itself, it never changes. It maintains forever the absolute status of the Being, and maintaining the absolute stratus of the Being, gives rise to different laws of nature that contact the process of creation and evolution. This is a process that continually goes on and on for all times, filling the phases of eternity, of time and space.

Here is the Eternal Being secured by the eternal status of the never-changing Cosmic law that is the source of all creation, the basis of all Cosmic intelligence, and the source of all energy, power and creativity.

This is the ultimate source of all power. It lies in the field of the absolute, transcendental existence, which is omnipresent, and as such, it lies within the heart of every one of us. This untapped source of power that lies within us has to be tapped, and Cosmic life energy and intelligence, has to be directly and consciously made a part and […] of our life, and then our individual existence will be naturally supplemented by the Cosmic life energy. Our individual mind will be supplemented by the unlimited power of the Cosmic intelligence; our happiness of this sensory level will be supplemented by the bliss of the eternal, Absolute Being.

The present creativity of our mind and the ability of our body will be strengthened and reinforced with the boundless energy of the Absolute Being.

The health of both body and mind, and also the health of the surroundings, will be immeasurably improved; efficiency will be immeasurably increased. By getting control over the master-switch of nature at the level of Cosmic law, the natural laws governing the surroundings become favorable and begin to support the aspirations of our individual mind and the desire of our hearts.

We as human beings, having such a perfected nervous system have the ability to control the powers of nature, make hay when the Sun shines. Let us not loose the insight into life and the great possibilities that lie therein. How do we utilize our ability to harness this Cosmic life energy present within? Let us be careful that we do not […] ourselves and become lost in the maze of mystical concepts, for it is very easy to get lost in the wilderness of imaginations and loose the perspective of life.

We belong to the realistic Age of Science. Let us be sure, that all that we strive for and achieve remains realistic. Our age of scientific {realism] does not give credence to anything shrouded in the garb of mysticism. Let us realize the Absolute Being through a scientific and

systematic method of achievement, where every achievement will be supplemented by the personal experience. The way is simple because the goal lies within us. We have only to dive within ourselves and arrive at this state of the absolute existence. For that we have only to bring our attention from the gross level of existence to the subtle levels of thinking, and diving deep into the field of Being, arrive at the subtle level of thinking, the transcendentalist state of thinking. We consciously arrive at the source of thinking that is the field of the Being that lies beyond the subtlest phase of creation, in the transcendental field of Eternal Being.

This is how, by exploring deep within ourselves, by the method of transcendental, deep meditation we arrive to fathom the ocean of life energy, present within ourselves, and tap the power of Cosmic intelligence and bring the force of eternity and Cosmic energy in the present, right here and now, and be what we want to be, what we ought to be and what we deserve to be.

Certainly, within our lives we do not deserve to suffer or encounter any obstacle on the road to fulfillment; nor do we wish any desire to remain unfulfilled. Suffering should be foreign to us. Every desire that comes up should find its way to fulfillment. Waves of our individual lives should flow in the fullness of Cosmic life. This is the life that we deserve to live: individual life in eternal freedom of Cosmic life; individual life in the bliss of Eternal Being; and individual life supplemented and supported by the unlimited force of Cosmic life, be it to us or to our neighbors or to all the individuals in the World.

May God bless every man to turn within himself and tap the unlimited source of power that lies within.

Cosmic Prana and Cosmic Mind

Kumbha Mela, India; 1966

MAHARISHI: Through the process of meditation the physical machine gets rest. More than the influence of rest is the effect of rejuvenation that is produced. This influence of rejuvenation is produced by individual prana[30] coming in tune with Cosmic prana, individual mind coming in tune with Cosmic mind.

What is the level of Cosmic prana? See, during your meditation the breath becomes slower and slower and becomes more refined. Eventually it becomes so fine, we don't feel it as breath. When it comes to that level where the breath is neither going in nor coming out, it arrives at the level of Omnipresent Being, and that level of prana is the level of Cosmic prana that is the basis of all activity in creation.

That level of prana that is not active anymore, silent level of prana, that is on that level of Transcendental, omnipresent Being. A state of stand still. That is Cosmic prana. The individual prana comes in direct attunement with Cosmic prana.

Similarly the mind. Mind experiencing the mantra, slow, slow, slow — eventually comes to that level that is no more in the Relative field— Absolute state of intelligence we'll say in terms of the mind. Mind becoming finer and finer and reaching the Absolute level of mind, that is Absolute intelligence, pure intelligence or pure consciousness. That is what you experience, inner awareness — when the mantra is gone, inner awareness, pure intelligence. That is the level of Cosmic mind.

Every activity in nature, every aspiration in nature, everything rises from there. The individual mind coming into contact with Cosmic mind receives that Cosmic force and by virtue of that, [experiences the] influence of rejuvenation on the physical structure of the nervous system.

The influence of rejuvenation comes from that contact of individual prana with Cosmic prana and individual mind with Cosmic mind—this rejuvenates. And this rejuvenation more than compensates the wear and tear of the body. That is why you see people who are meditating for a week or so begin to look many years younger. This is the influence of

rejuvenation.

Cosmic Consciousness and Loss of the Ego

Humboldt State College, California, USA; August 1970

Question: Today in our discussion group we were discussing levels of consciousness. We gave a couple of questions. The first one is, at what level of consciousness is it unnecessary for an individual to incarnate again.

MAHARISHI: At the level of consciousness where the development of the Self is full, and that is...

Student: [Interrupting] Is this Cosmic Consciousness then?

MAHARISHI: Right [correct].

Student: I see. At this point if the person leaves the body or dies, if you want to call it that and goes on to wherever he goes, does he have his individuality? And if he does, can he incarnate again?

MAHARISHI: He doesn't go.

Student: I don't understand.

MAHARISHI: Cosmic Consciousness is a state where the small 's' has become big 'S'. Self. Self — big 'S' Self — means unboundedness. Unboundedness. Eternity. When the status of the individual has expanded to unboundedness, that is his status and that is he. Hmm? When the status is unbounded, he is beyond time and space. He's all over. Once he is all over, where he can go? Hmm?

Student: He's individual, but yet he's unbounded everywhere?

MAHARISHI: This is what the small self becoming big Self means. In our meditation that unbounded awareness, that awareness, it has already expanded to eternity, to infinity. Infinite is the boundary of the individual consciousness on the level of consciousness. On the level of the body he is so many feet long and so many feet wide, individual, but his awareness is so much unbounded. When the individual is so much unbounded, and the body ceases to function, then what will happen to that unbounded awareness? Nothing can happen to it. Hmm? That it is 'I' capital. It. Unboundedness. Therefore, It doesn't leave the body and doesn't go anywhere, because being everywhere It cannot leave a place and go to another place. It cannot leave one time, go to other time. So the unboundedness is free from the boundaries of time and space. That is why a man living Cosmic Consciousness does not go somewhere. His body goes from manifested state to unmanifested state.

The body goes, he doesn't go.

Student: Thank you. Could you speak a little bit on chakras and kundalini?

MAHARISHI: Now, I'll speak more on this, hmmm? To make it a little bit more clear. What is happening?

[A group enters the lecture hall] Oh, come on. The poets enter the room now. Come on, come on. I am having a poetic flight. [Laughter]

Now how does Cosmic Consciousness grow? How does one grow in Cosmic Consciousness? We have known it is the growth of the nervous system. Growth means transformation, purification of the nervous system, modification of the nervous system. Due to which that pure consciousness becomes permanent. One example will clarify this situation. Green water in a glass. Now the Sun is shining everywhere and the glass is in the Sun. The reflection is green. This is like the small 's' self when the nervous system is not purified, it is green. The water is green, it's not very clear. Nervous system is clouded with all kinds of impurities. Now that green water has a green reflection. The Sun shining evenly everywhere is not green. It's neither green nor red or no color. It's colorless. If we modify water, green water being modified, green becoming less and less, hmm? That means the reflector of the Sun is being modified, resulting in the modification of the reflection. The water becoming less and less green, the reflection is becoming less and less green. Less and less green means more and more towards the nature of the Sun. Less and less green reflection means more and more becoming like the Sun. At a point, at one particular moment, the water is no more green. Completely pure.

Still, the water could continue to be modified. This modification could continue until the reflection has gained the quality of the Sun around it. The reflection has become the omnipresent Sun. It has gained the quality of the Sun around it. This is like Cosmic Consciousness. The reflection then is a reflection. It has its structure according to the shape of the glass, but that the quality of the reflection is the quality of the Sun. The reflection feels, 'I am the Sun'. Hmm? This is realization. The reflection that had its identity different from the Sun has now gained the quality of the Sun, 'I am the Sun.'

Just like that, the nervous system, reflecting the omnipresent Being, and the reflection is of a particular quality. Hmm? But with Transcendental Meditation the modification of the nervous system keeps on improving the quality of the reflection. Quality of reflection keeps on becoming purer and

purer. A time comes when the individual
reflection, the Self, has gained the quality of omnipresent Being. Hundred percent. The Self is Being. The small self has gained the status of big Self, big 'S.' In this state, the nervous system, due to the nervous system, the big Self can be located and yet it is
unbounded. When the reflection has become like the Sun, and the reflection has gained the quality of the Sun around it, then it is omnipresent Sun. It is the same Sun that shining everywhere. Yet, because of the glass it has its individuality. So it is an individual
entity and it is omnipresent Sun both at the same time.

Now, the glass breaks. Water spreads. What has happened to the reflection? Nothing has happened to the reflection except that is ceases to be located. The reflection that was here when the glass was intact was the same Sun as everywhere; it has the same quality. Now the glass is not there, it's broken. Where has gone the reflection?
It has gone nowhere. It's just there, because it has already gained the status of the Sun. It's there, but only it ceases to be located. The individuality drops off with the body ceasing to function and the Cosmic status of the self remains undisturbed. Nothing can happen to the unboundedness. Nothing can happen to Absolute Being because it is already non-relative. absolute is non-relative, nothing can happen to it. When the body drops, nothing happens to it. It doesn't go. It doesn't come out from the body and doesn't go anywhere because anywhere it can go, it already is there.

And therefore we don't talk in terms of death. Hmm? A man who has risen to Cosmic Consciousness, we just don't talk about him in terms of death. We talk about his body ceasing to function. He doesn't depart from the body. He doesn't go anywhere; only for other people he ceases to be located. This was the thing, even during, when the body was functioning, during when he was living. He was — he was there. He could be located and even when he was being located as an individual in time and place, even then he was beyond the time and everywhere in space on the level of his consciousness. Hmm?

What happens when the body ceases to function? What happens? The ego,
individual ego had already gained the status of Cosmic Ego. Cosmic Ego is there on the Cosmic level. So nothing happens to the individual ego. Nothing new happens to the individual ego. Only that the individual ego is not able to

associate itself with the mind and senses and project itself to the field of action and in the environment. Only it's because there is no means available for the projection of the ego through the action into the environment, this phenomenon ceases to happen. The ego ceases to function because the means of action — the nervous system and the senses — they are not available. So what happens to the ego? It only ceases to function through the senses because there are no senses. It ceases to experience because the means of experience are no more available.

What happens to the intellect? Hmm? That intellect of the individual even during a lifetime was one with Cosmic intelligence but because the nervous system was there, the senses were there, the mechanism of thinking was there, it was able to think and decide. This deciding, the phenomenon of making decisions has ceased to function, has ceased to be. Only this phenomenon of making decisions. So the intellect is not able to function. The same is with the mind. Mind functions through the brain and when the brain is no more available, mind ceases to function. Its status as Cosmic Intelligence can never be shadowed, can never be overshadowed. Senses, they already had been fully developed, even when they were functioning on the isolated boundaries of time and place. Hmm? When the man was living Cosmic Consciousness, in that time the senses were functioning. Now the machinery is no more available. The senses are not able to function. That is all. So only the functioning stops. Nothing happens to these individual subjective aspects of life. Ego, even during a lifetime had already been Cosmic ego. Intellect had already been Cosmic intelligence. Mind was already Cosmic mind. Senses had been fully developed. Hmm? So the isolation aspect of the senses only drops off. The Cosmic aspect continues. It's only the individuality that drops off with the body ceasing to function. The Cosmic aspect, remains. Humm?

Cosmic Consciousness has two aspects to it: one Cosmic aspect, the other individual aspect. The glory of the individual aspect is that by virtue of this individual aspect, Cosmic aspect can be lived. Hmm? This is the glory of the individual aspect of Cosmic Consciousness by virtue of the nervous system functioning normally, that the Cosmic aspect of life is possible to live on the individual level. This is the glory of the fully developed nervous system. That Cosmic unbounded aspect of life is capable of being lived on the individual level. Hmm? It's a very great blessing that the individuality can live Cosmic existence, Cosmic intelligence. This is the glory of Cosmic

Consciousness. And when the body ceases, individuality drops off, Cosmic status remains. So one doesn't leave the body.

It is said that the ego and the mind, they are already Cosmic in structure, even when the body is functioning, nothing can happen to the Cosmic structure when something happens to the individual level of the Cosmic structure. What does it matter? Hmm? Cosmic structure remains undisturbed when the individuality drops. What can happen to the ocean if a drop drops off? Nothing. So when the body drops off in the Cosmic, Cosmic value of life only ceases to be located, that's all. We don't talk in terms of death of Cosmic Consciousness, he doesn't die. Normally dying is associated with leaving this body and going somewhere, like that. So when he doesn't go, his mind is already Cosmic. His prana, the breath, is already Cosmic. Already it is Cosmic. Not that it merges into the Cosmic, no. Not that the individual prana merges into the Cosmic prana. Not that the individual mind merges into the Cosmic mind. Because already during lifetime, the individual mind was one with Cosmic mind. The individual prana was one with Cosmic prana. Therefore, no new merger takes place at the time of [the physical body's] death. There is no new phenomenon of merger of the individual mind or individual prana into the Cosmic mind or Cosmic prana taking place at the time of death. Nothing new happens at the time of death, only the old body drops off.

Nothing new happens because already all that was to happen to the individual consciousness had already happened, even during the lifetime. The individual mind is already one with the Cosmic mind. The individual prana is already one with the Cosmic prana. So the individual mind is Cosmic mind. Individual prana is Cosmic prana. Only the individuality of Cosmic prana that was due to the body ceases to be. The individuality of the mind, which was due to the body, ceases to be with this ceasing of the body. Hmm? Nothing happens new at the time of death, only that the individual ceases to be located by others. Is that clear?

Student: Could a man in Cosmic Consciousness choose to reincarnate to help raise the level of man? Raise the level of consciousness of man? Once he's reached this Cosmic Consciousness, can he incarnate again to help further the evolution of man?

MAHARISHI: Incarnate means come back.

Student: Yes I know.

MAHARISHI: Now we have seen he doesn't go [Laughter].

Student: Take up another body?

MAHARISHI: So when he doesn't go, there is no question of coming back.

Student: Yes, but I'm speaking in...

MAHARISHI: (interrupting) Anyone who will go, will come back. Go has to be back. One doesn't go, doesn't. There's no question of coming back when he doesn't go. There is no question of coming back. When his going is arrested, he doesn't get a passport to come back. His going is arrested, it doesn't go.

Student: Thank you.

MAHARISHI: Is that point clear?

Student: Uh, yeah kinda. I don't see if a man reaches Cosmic Consciousness and he leaves the body, and, like you say, he's unbounded, then can he choose to come back to earth in a body to help?

MAHARISHI: The desire is out of hand. He can't make a choice because a seed that has been roasted, a roasted seed, firstly it can not desire to germinate and in case it desires to germinate it has no more potentiality left to germinate. Even if a roasted seed desires firstly, he cannot, it cannot desire to germinate, because there is no possibility left for desiring. In case, by some chance maybe, it desires to germinate, it can't. It cannot germinate because that possibility has been roasted. (laughter) In the fire of knowledge, that possibility to germinate has been roasted. Now a man in enlightenment cannot firstly desire to come back, secondly if by any Cosmic mistake he desires, the coming back is out of hand. That possibility is out of hand, he just cannot come back.

Student: Can he influence the relative World?

MAHARISHI: While alive he does in every way. As long as he is individual, he is living that Cosmic life; and therefore is a means [of influence]. His individuality is a means to set in motion, to set in vibration that Cosmic life. Cosmic life breathes through him, pulsates in his pulsations. This is a very great thing. If one could set the Cosmic existence to pulsate, it's a very great thing, and this Cosmically Conscious man does automatically [cause the relative World to pulsate].

When I am answering, don't make questions. When I am answering, if you are manipulating a question in the mind, then you are left with a problem. When I have finished answering, then you start thinking 'What is the next angle to raise?' It will be very beneficial. And if, when I'm talking,

you do strike with some question regarding what is being said, note it down quietly and keep it. When you engage your friend on your side, on this or this, remarking how beautiful it is, then the following two sentences are gone. Don't formulate a question when I am speaking, uh? Yes, go ahead, what did you... Student: I have no more questions, thank you.

The Transition at the Point of Death

Location and date unknown

MAHARISHI: When someone dies, it is because at that point their karma has become insurmountable in the present body. It is not possible to understand but it had to come when it did and there is certainly no point in assuming responsibility and guilt. The course of action is unfathomable. However, especially for someone on the path of speedy evolution, the transition is purely evolutionary. They go the celestial realms, or are reborn almost immediately.

When life leaves the body, it is the breath leaving, like transcending. For one who has been accustomed to this experience for many years, the transition is easy, painless and blissful, not catastrophic. Dropping the body is like letting a bird out of its cage.

Grief is natural. At first when grief is deep and sharp, these emotions of the family and friends allow the soul to feel that they were loved very deeply. It is also natural that the grieving should taper off, allowing the soul to feel that their passing was not a drag on the life of their beloved ones, and that they are free to move on to their destiny. It is important to feel positivity and support for the departed soul wherever they may be, because our attitude affects their evolution.

MAHARISHI: When a person who is a Sidha[31], if it is time to leave the body, at this moment it is so much easier. One bursts in to bliss when one stops thinking.

The mind bursts into awareness and the habit of transcending takes over. This is what transforms the experience into unbounded awareness and the mind does not come back to the relative.

In fact it is not such a terrible thing. It is quite a Holy Occasion. We accept the Will of God and surrender to it. When death comes we just dive through it like when a wave comes on the shore.

Maharishi on Leaving the Body When in Unity Consciousness

Squaw Valley, USA; 1968

MAHARISHI: When an ordinary man leaves his body it's a very great pain. When a realized man leaves the body it's the experience of greatest happiness—bliss. Why? Because the state of enlightenment comes by many times becoming unaware of the body. Metabolic rate comes to nil. Million times the metabolic state has come to nil.

And in that state what we had experienced? Bliss consciousness—during meditation. Because the state of enlightenment is the result of millions of times getting to that time of pure awareness, transcendental [state], that means physically the body comes to that restfulness.

During meditation the mind becomes finer and finer and finer, and then disassociates itself with the body. Prana also—that is breath—becomes finer and finer and finer and finer, and then eventually in the transcendental consciousness, disassociates itself with the body. So, senses—based on the finer aspect of the senses—start functioning finer finer, finer, finest aspect of the senses start functioning. Then the senses remain behind. The area of the senses remains behind and they are no more in the transcendental awareness.

What is happening during that time? The prana is disassociating itself from the body, and the mind disassociates itself from the body, senses disassociating themselves from the body. All this disassociation of the subtle body, or the inner man, has been a habit. The experience has been when all these [things] disassociate from the body, then bliss consciousness is the direct experience.

And therefore, as long as the machinery is functioning with the disassociation of these subtle aspects, the experience is that of pure consciousness or bliss consciousness. So the last experience that the body can give will be of bliss consciousness when the subtle body starts disassociating itself and drops off. This is the time of [physical] death. So the [physical] death of an enlightened man is just the same phenomenon of transcending and gaining transcendental consciousness.

Whereas in the case of others who have not experienced the inner

man's disassociation from the body — who have never experienced that — then it is a very terrible thing for the eyesight to disassociate itself from the eyes. It's a very terrible thing for the sense of touch to disassociate itself from the hands. Like that. Very terrible experience of pain. Very great. For the sense of hearing to disassociate itself from the ears, from the whole machinery.

You can imagine how a man cries if his house is not insured [laughter]. If he is not hooked to safety, not insured. Then if the house begins to fall, and burns away. He cries out and sees that oh, what a beautiful ceiling I made with such great labor and such great love and this and this, and now it is falling off and falling off and falling off. Everything that he built so dearly and with such great love and joy and labor—all that is falling off. He starts crying at the fall of everything. Such a great pain at the time of death — for someone who has not known how to disassociate himself from his body.

And, in TM, every time we [meditate, we] get disassociated from the body, and that time the experience is bliss consciousness. Great experience. It's like someone whose insurance is much greater than the value of the house. [Laughter] When it begins to burn, he puts a little more petrol there. [Laughter] He enjoys that because it is hooked to safety. So it's no loss.

So the experience of death of an enlightened man is the same experience of transcending when we meditate. So that is bliss to the enlightened and the greatest suffering to the ignorant. This is the difference, and that's why he's always ready to die. Doesn't matter what. Always ready to die means he is not ready to die, but he doesn't mind dying anytime.

Creation and Destruction

Kumbha Mela, India - 1966

MAHARISHI: The influence of action is so far reaching, it is difficult to actually categorize on the intellectual level that this action or that action or that action. Because the process of evolution is inclusive of the process of creation and destruction (laughs). Evolution is always through the destruction of the previous state. The destruction of the bud results into the blooming of the flower.

So one cannot intellectually categorize an act of destruction, whether it is in accordance with evolution or not. Because process of evolution is inclusive of creation and destruction, creation and destruction. If the destruction is in line with the Cosmic evolution, that destruction is life supporting, and the reverse is true, both ways.

Some killing may produce life damaging influence, some killing may produce life supporting influence.

Question: Is it destruction or change?

MAHARISHI: Change through destruction. Change means the destruction of the previous state. We want to bring a contrast, so we say destruction. Evolution is through—we could say—through change, evolution is through change. When we say what is change means, destruction of the previous state gives rise to the creation of the new.

Question: And that we would call revolution rather than evolution MAHARISHI: The process of revolution is included in evolution (laughs). That is why we say that the criterion of one's life on the path of evolution cannot be determined on the intellectual level. It has to be on the level of life itself.

If the life of the individual is held by the absolute state of life—if the consciousness of the waking, sleeping, dreaming state is upheld by absolute state of consciousness, of transcendental consciousness—then on that level of eternal life the individual is producing life supporting influence on the entire creation.

Karma

Source unknown; 1959

MAHARISHI: Once rising to eternal life (Cosmic Consciousness) the whole field of karma has come to perfection. All that for which karma was meant — karma means action — action was meant for our evolution.

Desire was there — desire gives rise to action — and desire was there only for our evolution, to be more, to enjoy more, to become perfect. When that perfection is reached, then no more desire is possible. No more desire is possible is one thing and no more impressions of the experiences are possible. The impressions are like faint impressions, like a line on water.

Even when a realized man sees the flower, the flower is seen. When the flower is seen it goes through the retina of the eyes. So one can't say the impression is nil. The impression is there, but the impression is not an impression of a line on stone that is difficult to be erased. It is just like an impression on water. It is seen and drawn and erased simultaneously.

This is the range of karma. If the karma is done by the mind that is not eternally contented, then that karma will sow a seed for the future karma. When the karma sows a seed for future karma means, when the action leaves an impression of its value then that impression is the seed for the future action. The present action is sowing a seed for the future action. This is the binding influence of action.

Every action that we do binds us, binds us to do that action or a related action again and again. But when the mind rises to that height of experience of bliss where the impressions of the karma will not leave a permanent impression, they will only leave a line on water, a very faint impression, then the man is said to be rising above the influence of karma — rising above the binding influence of action. The action and the fruit of the action will be there, but that will not be able to bind us for the cycle of action and impression and desire and that will not bind us for the cycle of birth and death. That will relieve us from the greatest miseries of life and also from the small miseries of life.

This is how the karma of meditation relieves us from all the binding effect of karma. Meditation is also a karma, meditation is also an action. But when all actions begin to bind us we break the chain of that

binding by some action. When a thorn gets to the finger we need another thorn to take it out. The action of meditation is an action that relieves us from all suffering and all bondage. All other actions other than meditation are such that bind us for all suffering and all misery in life.

(Karma, continued) Hochgurgl, Austria; 1962

MAHARISHI: Who is the doer (of the karma)? The doer is the ego, the mind. Although the senses perform the action, but the senses are not the doer. The doer is the thinker within. So the thinker, as long as it is associated with the body, it is associated with the body, but the doer is that thinker, that subtle body, that Jiva[32]. **If he casts away this body, goes to the other body, he will be caught by that action in the other body**. Body doesn't matter. What matters is the doer and what he has done.

As I was saying, the vibrations (of the karma) return from the wall, from the Sun, from millions of miles. There are galaxies in the World from where the light takes millions of years to reach the earth. When the vibrations reach so far and strike against that and then will be rebound and come back, millions of years have passed already. **So the effect of the karma done now is not received all at once. It keeps on being received from time to time, for all eternity.**

The effect in the vicinity of the doer is maximum, but the effect is created throughout the universe, whatever little effect at far distances, but it is created and all this effect has to come back.

Every second that we are producing some karma, we are storing the fruit of that karma to be born for millions of years.

Thoughts are the seed of karma, very powerful seeds. The seed in its seed status is very potent. If you have thoughts of injuring a man, you have injured the whole creation already, injured it in the subtle state.

The future after death depends on what a man has done throughout his life. But the next goal, where he will be born, mainly depends on the desire at the time of death.

Question: Is there a difference of a bad karma done intentionally or unintentionally?

MAHARISHI: Intentionally, because his attention was there, then the effect will be more intensive, but the effect will be on the same line.

Question: If I have a bad son and have to beat him, is this bad karma?

MAHARISHI: It is the karma of the son that brings him a beating and it is the karma of the father that makes him sorry.

If I do some sin and in this room there is no one, I think nobody has

seen it, but it has been exposed to the whole universe. Everyone in the universe knows it, and somehow that will be delivered to us back by all the agencies in the universe, knowing or unknowing.

You can't stop the evolution. If you commit sin in the room, then you are creating sinful vibrations, and sinful vibrations means, wherever they go they damage the evolution of that thing.

Someone speaks ill of the other and plans damaging him, very under-knees plan, nothing on the surface, damaging the entire creation by his mischief. Because the agency of thought is just vibration. That is why scriptures forbid us speaking ill of others, or damaging someone or doing harm, because apparently we seem to be harming him but eventually we have to be harmed by our own doing of the harm to someone else.

To save the doer the teaching is don't do any bad thing to anyone. Don't commit sin, go for virtue, help thy neighbor, so that thy[self] maybe helped.

In India we have the proverb that if someone speaks ill of the other he partakes his sin; if you call someone a fool, then the vibrations of foolery have been spread in the whole creation and that foolery will return back to you from all sides because man has that highly evolved nervous system. This great responsibility is onto man and not onto animals. **The responsibility of good and bad deeds, sin and virtue, this is for man and not for animals.** Man is in that position to understand how the karma acts, how his action influences the whole creation and then he is influenced back by the same [action].

Try to do all the good that you can. Put all your energy in doing good, but don't put your energy in criticizing the bad of someone. It is a waste of energy. Because, now when you are meditating, you are bringing that stable state of bliss consciousness in your mind. That is sublimating the state of the mind. **At this state, if you keep on bringing bad things — talking ill of others and thinking of sin done by others — then you are neutralizing the power that you are gaining from the Absolute.**

Nothing is more elevating than bringing the mind to the Absolute Being and nothing is more damaging than talking something bad or reflecting something sinful. Nothing is more damaging than this. **Getting to the transcendent is the direct way to heaven and talking ill of someone or thinking bad of someone or reflecting on the sin done by someone is a direct way to hell.** No greater crime can one commit than talking ill or

thinking ill of something done by someone. Save yourself from your mind going to the bad things.

You do good to the extent you can do, but don't think of bad done by others. The responsibility is more on to those who are more evolved. Now we are all on the path on very swift, high evolution and therefore we have to be extremely cautious what we think and what we speak. Don't bring bad things, wrong things done by others to your mind, and don't let that mind be spoiled which is infused with God consciousness.

Our Purpose

Kumbha Mela, India; 1966

Question: Does our outer life change or is it our response to the outer life that is changing?

MAHARISHI: Both happen, both happen. See, the outer life will change when our response to the outer life changes, because we are in the centre. I make my own surroundings. I can't blame the surroundings. The surroundings react to my intentions, to my actions.

I can't say that man is bad and that man is bad and he did so much bad to me, I just can't say. That man is bad but he is not all bad. Had he been all bad he would have been bad to everyone, but he is friend to others also, he is a friend to others.

He is bad to me only as long as my bad is to come to me through him (laughs). Tomorrow he becomes a friend and begins to deliver something good.

God's Purpose and Man's Suffering

Bad Mergentheim, Germany; 1964

MAHARISHI: God's purpose is evolution — a very big, forceful stream flowing like that. Like that is the force of evolution carrying all creatures everywhere in the cosmos towards higher evolution — a big stream flowing.

All the laws and everything flows there. But man, if he wants, he could raise the hand, and when he raises the hand, the splash of the current splashes his hand. The man can try to stand there. If he tries to stand there, then the splash is greater, as if the slap is greater, the punishment is greater or the suffering is greater.

By trying to obstruct the great irresistible force of nature for evolution, man suffers. He can't resist this all together, but in his attempt to resist he begins to suffer. So suffering is man's own creation.

Retardation in the great stream of evolution is man's own individual effort. God's purpose is to take them all quick to highest evolution. Man, if he wants, he could resist that and keep on suffering. This is how suffering comes.

Suffering is not in the scheme of God. The devil is not in the scheme of God. We create a devil for ourselves. Devil is direct cause of suffering. Direct cause of suffering is devil. But the suffering we have created for ourselves by resisting that tremendous force of evolution. Man can do it.

The One Power God Is Lacking

Kumbha Mela, India; 1966

MAHARISHI: God never comes down [to earth], because he can’t descend, it is beyond his capacity to be less than Almighty. Coming down means, he should become less than Almighty and he just can’t. Omnipresent is omnipresent, it can’t detach itself from here or there or there.

This one power he lacks, (and that is) that he can’t detach himself from us (laughs). God the Almighty has not got that one power, even if he wishes, he can’t take himself away from us.

Question: Guru Dev always used to repeat that 'The one thing the Almighty fails is that he cannot separate himself from us'.

MAHARISHI: Yes, Guru Dev used to say — Even if he wants, he can't. Because if he separates, if he succeeds in doing so, then he ceases to be Almighty and he ceases to be God and he ceases to be omnipresent, and that he can't do.

Appreciation of Good Qualities Makes a Leader

Location and date unknown

MAHARISHI: Appreciation of the good qualities makes a leader. A man may have 99 bad qualities and only one good quality. Appreciation of that one good quality will encourage the man to multiply that good quality. "I am one, may I be many", and the World of good quality arises. Appreciation of a good quality by a superior is like drawing the sprout from the seed, and the tree of good qualities grows from there, it inspires the follower to grow in all good.

It should be a policy not to bring up the not good qualities. We do not talk of them. Where is the time to dwell on the unwanted? Do not bring up the weakness. Bring up the good, promising qualities. We, for ourselves, want to grow in good. We do not allow our heart to be swamped in that which is not good, not alleviating, not progressive. We bring to our mind the good, the promising, the elevating. Whatever thought we let come in our mind, that influences our heart and starts to radiate and develops into speech. If we think low, our heart radiates that low color and it radiates into speech.

Our formula is "safety first." We want to improve all those around us. In our enthusiasm to improve our environment we should not go in the bad, unhealthy. Our heart is so small, there is no place for the bad, unhealthy. We know from where the bad comes. We do not hold the emergence of the bad from him who does wrong but from something foreign in him. Stress is not he. It's from outside. From stress comes the negativity. We do not condemn a man for his failures, his misunderstanding. We know this is not he, but something that has unduly associated itself with him. Life is bliss, knowledge, intelligence. There is no place for negative feelings in anyone's life. We do not condemn a man for his mistakes. We hold that these are not coming from him but from stress. When something negative comes out, we feel good for him, we congratulate him that he has got rid of it. We must save our mind and heart from any wrong negative thought of anybody else. If we have heard it, it was a mistake to hear it. We could not stop hearing, our ears were open, but it was a mistake to hear it. Some very wise man said: "He talks a lot, but I have not to hear anything he said". We do not bring the mud to our heart. If someone does wrong it is his bad

karma. By bringing it to our mind it becomes our karma. Therefore we always see good.

Guru Dev [Maharishi's Master] used to tell a story about a Saint[33] who was all the time so happy and fulfilled and immersed in bliss. He was famous for not having spoken anything that was less than good. One day a mischievous man went to the saint with great paraphernalia of devotion and all that and he asked him to bless some place. He took him along the ugliest path he could find and they passed a cat overtaken by some car. "Oh what a horrible sight", the man said. And the saint said, "Look to the teeth, shining pearl—like teeth."

In the ugliest situation there would certainly be something good. We grow towards more refined perception, we grow towards celestial vision. Always we pick up something nice, whatever there will be. We know we live in a relative World, there will be some beautiful thing always, something to appreciate. We bring that value to our mind and heart. We do not bring filth to our mind. We rejoice in something beautiful. That is the vision of a knower of reality. Whatever good is there that is useful for us. The bad does not come to our mind. Otherwise we will be swamped by so many wrong. By bringing good to our mind we develop the power of good. Wrong brings unwanted influence. By bringing good to our mind we develop the power of good. Wrong brings unwanted influence. Safety first. These are simple things, you know.

The Science of Defense
Carmarthen, Wales; 1965

MAHARISHI: If the army, if the soldiers of a country meditate, no armies will come up against them. Nature will handle the situation.

During this time of war in India I had two or three days. I wrote a small pamphlet that is 'Science of Defense'. And in that it was shown that the calamity that comes, either on the individual or anyone, is the result of one's own sin, the result of one's own doing, whatever. The misery comes and to whom forever it comes.

If people meditate and gain more influence of Being in their life, nature will be harmonious. The need of defense arises when the enemy raids. The road on which the enemy proceeds is the sin of the nation. The Science of Defense demands something to be done by the people in the nation, so that the enemy does not come on the border. That is elimination of the tension in the atmosphere.

And I said, even if the military personnel, who are to be the victims of war and the families of those people, who are to be the victims of the disaster of war, if they meditate — and they might be numbering one out of thousand in the whole population — and if they meditate morning and evening for half an hour, no enemy will be produced in the atmosphere, and this will be eliminating the need for defense by military operation.

The life of the military people is meant for maintaining security of the nation. It is one thing to allow the enemy to grow and allow him to come to raid and it is another thing to disallow the enemy to grow anywhere. So why not the defense starts from the beginning of the enemy? Why should it start only when the enemy has come to the border and is already raiding? 'Nip it in the bud' and it is easier to 'Nip it in the bud.' It is by the people meditating regularly morning and evening. I made a call to the civilians to help the military, because it is the young men of every family that go to military and as a result of that families feel a disaster and all that.

So why not mothers at home and sisters at home meditate, so that the clouds may not gather in the atmosphere. This is the 'Science of defense' that does not need our people to go and die and kill and all sorts of misery.

Capturing the Fort and Powers

Kumbha Mela, India; 1966

Question: Is it wrong to wish for psychic powers or clairvoyance; is it wrong to think about it?

MAHARISHI: Yes. It is wrong in the sense, that when we compare that aspiration of cultivating some powers with our aspiration to gain Cosmic Consciousness through meditation quickly, then it is a small thing.

Question: How does that compare'?

MAHARISHI: It compares with a road leading to the fort and capturing the fort suddenly quickly and gaining mastery over the whole of the territory belonging to the fort or not going to the fort directly, getting to this gold mine on this side and some silver mine here and this.

Question: What about experiences in the subtle state, how is it wrong to have those then, what is surely also sidetracking?

MAHARISHI: No, if it comes by itself. Now, so many things come meaningless. If something meaningful comes, we can't reject it (laughs). We don't reject it. If some of these powers come and they do come with the growth of purity in life, nature support.

Question: Is it part of it or sometimes an accident?

MAHARISHI: Never an accident.

Question: Everybody has to go through it in that way?

MAHARISHI: Not everyone. The body is different. Some bodies are more susceptible to certain powers, the others more to certain others. But to aspire for some is not very encouraging.

Question: I'll be wishing not to have any of these powers

MAHARISHI: That we should not have either (laughs), because that would be rejecting if something comes. We don't reject; we don't want.

Question: When on your straightest way to the fort you have to pass a diamond mine; do you then have to go all around the diamond mine to get to the fort? I mean then you should accept to walk through the mine?

MAHARISHI: Right, we accept but we walk through the mine and get on to that [fort]. That's why we don't want to reject the golden mine. All these forces, they are 'bits' of force here and here. What we are doing in this is gaining the fullest support of the Almighty Nature. Gaining Cosmic Consciousness means having our individual life established on the level life

of Cosmic life — Cosmic life that is responsible for the entire cosmos.

Gaining the support of the Almighty Nature on one side and gaining the support of this power or that power or that power, million powers like that. One out of the million on one side and the whole multitude of millions on the other. The Almighty power of nature on one side and small bits of power on the other.

So we don't reject the bits but at the same time we don't accept the bits at the cost of the whole. Security for the whole is more necessary than the gain of the bits. As we proceed with regular meditation morning and evening and easy life, as we proceed on, we are gaining more and more support from the Almighty Nature. How? By directly imbibing more and more of Transcendental Being in our mind. Every dive in the transcendent is gaining some infusion of Being into the mind coming out with that. More and more infusion of Being into the mind amounts to gaining more and more concentrated influence of the Almighty Nature, more and more and more and more.

Questions and Answers About Cosmic Consciousness

Bad Mergentheim, Germany; 1964

Question: Could a man, having attained Cosmic Consciousness, lose this consciousness again?

MAHARISHI: No, I'll explain it later, but 'no' is the answer.

Question: If a man in Cosmic Consciousness creates karma, then karma must be something that goes into the future also?

MAHARISHI: A man has deposited something in the bank and if he dies, not found, that property is inherited by the heir, as he is not found. So whosoever inherits, his successor inherits that property. Like that the karma [action] that the man in Cosmic Consciousness does, whatever influence is produced, that influence is shared by all other people, not by him. Everyone else in the universe inherits that, shares that karma. He remains uninvolved.

Question: But obviously it seems to be that also those who meditate for some time, are suffering?

MAHARISHI: They must be suffering less than before. When we proceed towards the light, we are in a better light. Maybe we are not in a complete light, but we are better than before.

Question: Could you say something more about that state, if someone dies in God Consciousness?

MAHARISHI: One doesn't die in God Consciousness, no one dies in Cosmic Consciousness. That [death] doesn't touch them. God Consciousness and Cosmic Consciousness are the states of eternal life. That [death] doesn't touch them.

Question: Does one need the Grace of God to get to God Consciousness or is it enough to use the technique to get from Cosmic Consciousness to God Consciousness?

MAHARISHI: Technique is by the Grace of God.

Question: Is it an eternal life with all the time the same body, or is it an eternal life with interchanging bodies?

MAHARISHI: Not interchanging bodies, certainly. Take it as I say it. Eternal life could be with this body and eternal life will be Cosmic life without the body where the individuality will not be found. Otherwise, it

could be that the aging process is stopped and one could eternally continue with this body. That is also possible. Both possibilities are there. Does it make sense?

Question: Is it up to the will of the person to continue with the body?

MAHARISHI: Not only [his] will. But something more than the will could keep the body. Something more will be that technique that will stop the process of change in the physical level.

Question: There was the question whether the Cosmic Consciousness would be the result of the evolution or a natural state and you said it could be both. Now, in which case could it be the one and in which case could it be the other?

MAHARISHI: By regular practice of meditation and taking it easy in this life, in this body, we could accomplish Cosmic Consciousness; and by not meditating or by sometimes meditating and then taking another body and then again taking another body, we'll come to that state of evolution after many lives. By being regular, we could achieve it now, here.

No, no man in Cosmic Consciousness would be born. By birth no one would be [in] Cosmic Consciousness. To be in Cosmic Consciousness at the time of birth, he will have to be in Cosmic Consciousness at the time of death. If he is in Cosmic Consciousness at the time of death, then he is not born again. Therefore no one man can be born in Cosmic Consciousness. He may be 99% and 1% has to be fulfilled in this life for which he has taken birth.

Some Points on Developing God Consciousness

Kumbha Mela, India; 1966

MAHARISHI: Before the body ceases to function, gain 99,9% (of Cosmic Consciousness), and not gain full Cosmic Consciousness, or else there won't be the body again (laughs). So, have 99% Cosmic Consciousness cultivated during this life and then let this machinery stop functioning and we create another machinery in the next life, and then within a few years, in the early age, attain full Cosmic Consciousness. Then take to devotion and then attain God Consciousness as soon as possible. Live God Consciousness throughout life and that will be the greatest joy (laughs).

Question: But one has to come back to earth?

MAHARISHI: Back to earth. Back to earth.

Question: But why back to earth?

MAHARISHI: If we want to count ourselves in the line of those who are ‘scarce’, God Consciousness.

Question: But in the higher spheres you have a nervous system that is much more refined?

MAHARISHI: But then [in the higher spheres] the joy is so great, that the search for any more is not found. That is the disadvantage there.

Question. You would not be able to fill up the missing 1% there?

MAHARISHI: No, you would not be able.

Karma and Reincarnation

Source unknown; 1959

MAHARISHI: When that great experience, when that absolute bliss becomes the sustained experience of life, desires have no chance to spring up, desires of the relative order.

And it is the desires of the relative order that fascinate the man for this and this. And as long as this fascination to achieve this and achieve this will continue to be, so long will continue the cycle of birth and death. Because if all the desires are not satisfied and this machinery fails to function, that means we have some unfulfilled desires there in the mind, those desires can not be fulfilled through this body because now it is ceasing to function. It doesn't matter if this house is falling down and we have to live in the [house]. We erect another house.

So if there are desires and the body is not able to satisfy them because the body is dying out, because it is ceasing out, going out of function, we create a new body just as we built a new house.

So we build a house — the purpose is to fulfill all desires. We build the house, from the childhood we build the house and then go on, gradually [to] experience all those unfulfilled desires of the past life for which we took this body.

This is the theory of karma. Karma, we did some action and those actions created an impression of their value in the mind and they are the impressions. Some time when we have seen this flower and we found it smells very good and when we see the flower now, the desire to smell the flower makes the hand touch the flower and smell it. Again the impression of the value goes in the mind, again some flower appeals and again the action is done.

So the action the experience leaves [as] an impression in the mind, and that mind comes up, rises up as a desire to do the action again. That action is again done. That experience leaves an impression again, again the desire comes up.

As long as the action will leave the impression of the value in the mind, so long will continue the chain of action and impression and desire. As long as the action and impression and desire continue, so long will continue

the cycle of birth and death. Because at the time of death, the desire will come up and that desire will lead us to take birth again, get a fresh framework, get a fresh body. Through that body fulfill the desire, that desire again leaves an impression and at the time of death again that impression comes up as a desire. [You] continue the cycle of birth and death as long as [you] will continue the cycle of impression and action and desire.

When through meditation we experience the bliss of the Self, the mind becomes contented. When the mind is contented through the experience of great happiness, all desires are satisfied. There is no chance for any desire to rise up because the sweet taste of a sweet meal that is of a lower degree can not wipe out the impression of the saccharine on the tongue and make it an impression.

So all that which we begin to experience in the World is just like that experience where you pass through the market. You see [a] thousand things but because of that idea reaching [out] quickly captivating the mind, everything is experienced but nothing is remembered. That becomes the status. When there is bliss all the time, everything is experienced in the outside world but nothing carried home — gone to the market, everything seen but nothing brought home.

This is the condition when that great experience of the bliss comes to be lived continuously, for all times, day and night, through the wakeful state and dreaming state. All stages of life when it becomes pervaded [with bliss], then the man is said to rise to Cosmic Consciousness.

First Deserve and Then Desire

Kumbha Mela, India; 1966

MAHARISHI: We don't have to use the Almighty Nature, it is there for spontaneous use. See the spontaneity of help from nature? We don't have to request or do anything to get support of nature. Just an aspiration and that is the aspiration of the Almighty Nature and it is carried out quickly.

This is what they say "First deserve and then desire". Once we deserve and we deserve by making full use of all the aspects of our life — mental, physical, spiritual, all aspects of life — and once we begin to make full use of our own individual existence, there is that unlimited power of nature to support us.

"God helps those who help themselves". Helping themselves means, you bring out all what you have inside, and if you are able to help yourself, if you are able to come out with what you are fully, then the power of nature is there to support. "God helps those who help themselves".

It is only when we are true to ourselves. You don't have to be true to Mother Nature. We have only to be true to ourselves, and be true to ourselves means, when we speak, the speech should have full support of Being then we are true to ourselves. Otherwise we have reserved Being, have kept Being out of speech, and then speech will be weak. Then we are not true to our speech. We are speaking baselessly.

If our action, the field of action, is not supported by Being, then we have kept aside, kept in reserve, some precious part of our life and we are not exposing it to the outer gross. That means the whole outer field of action is baseless. That means we are not true to action, because we are not providing the very basis to the action. So we are not true while we are acting.

Like that, if we are true to ourselves means, all the different components of our life are in good harmony and are well disposed to every aspiration of ours, to every action of ours. Then we are truthful to ourselves and in this state the entire force of Almighty Nature lies at hand to be used spontaneously.

The beauty is, that we don't have to do anything to use it, no, we have only to stand on our feet (laughs). The feet of life is Being. So when

our life stands on the feet, means stands on the basis of Being, then we are supported from all sides. If [life] can't stand on our feet, then we have to be dependent on others all the time.

To gain the support of Almighty Nature our every aspiration must be supported by all aspects of our existence. If we don't gain the support of different aspects of our own individual life, how do we deserve the support of the Almighty Nature?

Even if one expects, the expectation will be futile, it never becomes to be fulfilled. See, the business man who does not put all his wealth in the market, how he can gain the profit of the whole market? Some millionaire, if he goes to the bank for ten thousand rupees — ten thousand, [this is] nothing, you have millions. A millionaire you are and you bring out your million and then we could give you another million or two million. But if you are reserving your million, asking for a few thousand, who will give you?

No, once one is fully out, as long [as] one has reserved in oneself — he should bring out the reserve, if he wants more and more effect. If one is exhausted, [has] fully brought out all Being supporting thought and action, and then there is nothing [left] within, the scope of the individual life that could be brought out more into the field of action [is fully out], then the force of Almighty Nature is there to support.

If one has not brought out himself fully, then if he wants more support, fine, bring out from one's own Self. If one is not able to bring out from one's own Self the reserve, then he is incapable of using whatever is given to him.

What is the proof then that if the Almighty Nature begins to support [his actions], he will be able to use it? Incompetency of using one's own reserves, brings proof to the Almighty Nature that no more [support] deserves to be given from our side.

Question: The greater the investment does not necessarily mean the greater the profit.

MAHARISHI: At least greater stability in business and that is all that is needed, and profit will be there in proportion to the investment.

The profit is always in proportion to the investment. Less investment, less profit, more investment, more profit and the banks are very willing to pay to a flourishing business man (laughs). Unlimited [support] of the bank is open to those who flourish.

Is Mother Nature, God?

Kumbha Mela, India; 1966

Question: Is Mother Nature God?

MAHARISHI: God, Almighty, as much as it is Almighty. A tremendous amount of creation, how many Worlds and all that solar systems and all, and everything is going on in a very smooth and harmonious way, automatic way.

It is a big computer working behind it (laughs). Tremendous. Then we say Almighty Intelligence. We can't hold it to be less than Almighty. It is capable of everything.

There is a system in creation. The mango tree will only yield mangos. Guavas will only yield guavas. There is no accident in creation. The whole government is so perfect. Almighty. That's why our attempt to associate with that Almighty Nature.

See, so many people can fool the government of man. They may sneak out here and there and do something against the law and are not caught up and all that, but no one can escape the Almighty's government. They must have punishment, this way or that way.

This is the reason why all these religions [have] all these dos and don'ts in the religion, "do this" and "don't do this." The emphasis [is] of purity in life in all the religions. It is only "do" to have our life in conformity with nature, automatically.

We do good to others, help thy neighbor, do good to others and the good will reflect spontaneously. We don't have to. We do some bad and then we feel, "Aha, he has taken revenge on that" but from some other side, the revenge will be taken by nature. We don't know but something comes from [natures] side.

The Consciousness Gap

Squaw Valley, Nevada, USA; 1968

Question: From birth on, the nervous system automatically reflects the waking, dreaming, and deep sleep state of consciousness. Why doesn't the nervous system from time to time just automatically reflect the state of restful alertness, like it does the other states of consciousness?

MAHARISHI: It does, only the periods are so small, insignificantly small, that one generally misses it. Waking state of consciousness may be from five o'clock 'til eleven o'clock. Dreaming may be from eleven to one. Deep sleep may be from one to five, and then again waking and then again dreaming. Waking and dreaming and sleeping, these states of consciousness continue.

It is our experience, when from sleep we rise to the waking, we do not experience deep sleep and waking at any one time — deep sleep and then waking. We do not experience waking and dreaming. One doesn’t experience waking and dreaming at the same time.

That shows whatever is this small gap between the two — there is a gap, howsoever small it might be — for our understanding maybe this is the gap between waking and dreaming, and between dreaming and sleeping. Maybe this is a gap and between waking and sleeping, this is a gap.

There is a gap, because we do not experience waking and dreaming at the same time. What is this gap? If we analyze [this] thoroughly we'll find that this is that pure consciousness in between the two.

What are we doing in meditation? We are closing the waking state of consciousness very gradually, gradually, gross experience of thought, subtle experience of thought, subtlest.

As we entering the region of finer experiences, what is happening? We are forgetting the outer body and forgetting the outer things. Forgetting means the waking state of consciousness is being closed and closed and closed, but very gradually being closed.

Very gradually being closed means we don’t fall off here straight away (using board as example). Finer and finer and finer and at this point the waking state of consciousness is completely transcended. We are left in the transcendental awareness.

This is our experience of meditation that if we allow gradual disappearing of the waking, then what happens is transcendental awareness is gained. If we don’t allow gradual disappearing of the waking state, then we fall flat here, and here is the waking and here is the sleep (using a board as an example).

If we can use a trick of finer experiences and that we can do only in waking — whether we do it in the morning hours or midday or afternoon or midnight, or whatever — whatever time of the day we meditate and gradually allow the waking state to fade away gradually, then what we find is this state is not sleep. It is transcendental awareness; it is awareness.

This dear state is gained when we use a system of gradually fading away from the waking state. Generally what we are doing is using the nervous system from morning 'til night and using it, using it, until it resigns to be used anymore. Eyes just begin to fall like that. It’s done. The day’s work is done and now we must take rest. We are using the machinery and now it can’t be used anymore and it stops.

And that is the reason why we do not experience this gap. This gap we do not experience because the nervous system by the time it comes to the time of sleep, the nervous system is so very tired that it can not experience any finer state. There is no time for gradual slipping from waking to deep sleep, gradually entertaining sleep and then falling into deep sleep.

If we could adopt a method that we gradually slip out of waking, gradually having slipped out of waking at one point, gradually we start entertaining sleep until we fall into deep sleep, gradually. This point will give us the taste of pure consciousness.

We are using the nervous system until it gets tired, therefore this gradual sleeping is missing in our daily routine — even so there is definitely this gap; howsoever small it may be, there is this gap, and this gap is certainly neither waking nor dream, neither dream nor sleep, neither sleep nor waking. Some gap, but the gap is not appreciated because the nervous system is not in a position to appreciate it, finished.

Criterion for Fullness of Being in Life

Kumbha Mela, India; 1966

MAHARISHI: So the more accurate criterion of full Being will be in the deep sleep state. Because that one experience of inner awareness along with the full sleep — one experiences the ego is sleeping, the mind is sleeping, senses sleeping, body sleeping, environment is all settled, yet inside awareness, inner awareness.

Now we will see whether we can call it full awareness or not. Deep sleep is a state of pure tamas. Tamas means inertia, no faculty of experience is awake, pure tamas. In the waking it [experience] is rajas and satva. In dreaming also like that. But deep sleep is a state of pure tamas, tamo guna[34]. Unless Being is full Being, it won't shine forth through the tamas, because tamas is a state of inertia, complete inertia.

Some percentage of Being, maybe 10,20,40, 50 — every percentage of Being infused in the nature of the mind will show its effect in the waking state, because the mind is functioning. But in deep sleep it is pure tamas, it is pure inertia, dead. No faculty of experience is awake.

The experience of inner awareness during sleep is the sure criterion of fullness of Being zooming forth the nature of the mind (laughs). Some [of this experience] makes one feel already so happy and then when it zooms forth [during] the inertia of deep sleep, the dead nature of sleep, then it can't be doubted to be less than full.

Question: But that can happen temporary and then go off again?

MAHARISHI: Yes, temporary and then go off again, and then temporary and go off again, and like that, like that and then comes to never go back. Then it is full, and then it is full Cosmic Consciousness.

Because every theoretical hypothesis should be supplemented by experience to be true, when we say fullness of Being should be lived in life, then what is the experience? Now this is the experience.

This separateness of the Self from activity, this is the experience during waking state. Separateness [of the Self awareness] from activity is also during dreaming state;
separateness from non-activity of the deep sleep; just as separateness from

activity in the waking and dreaming. So separateness from non-activity, inertia of deep sleep is the experience to verify fullness of Being in the nature of the mind.

Now see what a great difference? All life as we live, we count in terms of waking state. Here, the fullness of integrated state of life is checked during deep sleep (laughs). This is the philosophy of life. We don't leave any corner unfathomed. Such considerations and analyses into the nature of life tell us how much we miss when we count our life only to be in the waking state.

Soma

Majorica Spain; 1971

MAHARISHI: It's very easy to understand about soma, hmm? A sickly nervous system does not produce that material from what we eat or drink that will maintain the body for a long time. An ineffective nervous system, inefficient, sick nervous system, the digestive ability is very much less; and therefore, whatever the system digests, is not good enough to make the body strong.

When the health is more normal, then the digestive system produces a more agreeable product from what we eat. If the nervous system is very normal, very, very normal, then the digestive system will be able to digest the whole value of what we eat. Whole food will be completely digested. That means, the finest of the relative particles will be so modified in the process of digesting that the product of digesting will be most healthy for the nervous system.

A crude nervous system, crudely functioning machine, does not produce such valuable products that will be favorable for best health. But a most normally functioning nervous system produces that product that is most healthy. {Our] blood comes out of the food that we eat and all kinds of things that come out of it. They are normal for health, if the system is functioning normally.

Question : I understand. Now one would have to be more selective than one's parents.

MAHARISHI: One no, no, no, no, no, no, no. [laughs] Cow eats grass, and her nervous system produces milk. It's a kind of machine. Grass

has to be of some specific quality, this or that. But any grass, doesn't matter, milk will come out of it. Food has to be good quality. But no matter what kind of rice or what kind of potato or what kind of peas, but the most effective health producing quality will come out of it, if the nervous system is functioning normally [audience and Maharishi laugh].

So, there are two things, hmm? One is the ability to digest. The other is what we are digesting. Who is digesting, and what is being digested. Two things. We must be able to select. Make use of our eyes and make use of our hands to select, fine. But, we should do something so that the nervous system functions normally. There are no stresses, no strain, the machine is flexible enough to crush down everything that goes in. This is what digestion means. Everything should be properly crushed and the strong relation, the chemicals, they are in proper proportion, good.

Such a normally functioning nervous system, free from stress and strain and any abnormality, produces a chemical called soma. It is the product of human normal nervous system. Soma.

Synthetic also is prepared. Synthetic soma prepared from outside. Any chemical can be reproduced. This starts to be produced by the time the nervous system's functioning normally, and that is gauged from the level of awareness. Level of awareness. If there are no restrictions, no inhibitions, awareness is unbounded. When this unbounded awareness is maintained spontaneously at all times, then the nervous system is functioning normally. That's a normally functioning nervous system. Now, the best product of such a normally functioning nervous system is soma.

Now what happens? Who enjoys soma? [It is] that aspect of intelligence that is at the basis of all functioning in the system. That aspect which makes the eyes see, makes the ears hear, makes the tongue taste. That is the most delicate aspect of intelligence within this nervous system.

Intelligence is there functioning everywhere. Animals, like that, like that… But that aspect of intelligence that makes the finger feel the coarseness of the mic, there is something, there is something…that finest aspect of the intelligence. When we have different fields of intelligence, different qualities of intelligence, then that intelligence has its identity. The intelligence that enables the fingers to touch, has its own specific value. Another value of intelligence is that which makes the ear hear. Another value of intelligence makes the eyes see. Another intelligence makes the mind think, intellect decide, ego experience.

Different, different qualities of intelligence. These basic faculties of intelligence that uphold different functioning, different abilities in the nervous system, and also that coordinate different functioning and different abilities and produce the whole man, produce the whole individual and makes that individual either not lose the universal value of life, or not have it. That specific value of intelligence. These values are nourished by that most refined product of digestion. Soma.

So Soma is to strengthen the most delicate impulses of intelligence, and it is from there that the individual becomes powerful. The value of soma is that to water the root in order that the individual enjoys the fruit. Watering the root at the very basis of the composition of individuality is the nourishing influence of soma.

Rig Veda says, "Soma for devas." Deva is the word. That which upholds intelligence in its various specific range, in its various specific qualities, qualifications; these devas. "Devas drink soma." This is the expression. "Devas drink soma." The specific impulses of intelligence are nourished by that most valuable product which the normally functioning nervous system produces from the process of digestion. So soma is that which helps all the fundamentals of individual life to develop themselves, so that the totality of individual consciousness may raise above boundaries, may have unbounded status. This is one thing.

Another thing is that in that unbounded self awareness, the perception is most rich, richest. The perception is richest. Soma enriching the fine impulses of intelligence functioning in various forms, in various phases of individual life, make all those individual areas most powerful. When the eyesight is most powerful, the greatest value of the sense of perception will result. Celestial perception will result. The celestial perception of God Consciousness is the blessing of soma. The infinite perception in Unity Consciousness is the blessing of soma. Soma, for its most refined value, starts to be produced from Cosmic Consciousness when the nervous system is completely free from stress and strain. When the digestive system is functioning most normally.

Question: I'd like to extend this question somewhat in a more personal vein. Of course, that was my purpose of asking.

MAHARISHI: Something more, I'll go one more step ahead.

Questioner: Yes

MAHARISHI: Soma, being the finest product of normal human

digestive system, it is influenced to rise to its highest value by the delicate impulses of Sama Veda[35]. Sama. Soma. Sama hymns. Hymns of Sama Veda. When they strike the system, we hear them. The system receives those impacts of those… then the more… you know, it's like the fruit, maybe what, a guava, an avocado (laughter). You warm it up, in some steam, little bit warming up, makes it ripe. More ripe. Warming up makes it ripe. Just like that. The Sama vibrations, vibrations of Sama hymns warm up, and ripen, so to say, the value of soma being produced in the system. When the system is functioning normally and Sama hymns enrich the quality, as if ripen, make it more palatable, more agreeable, tasteful, useful, enriching to the whole nervous system. Enriching to the whole quality of taste, perception, hmmm? Ability of experience becomes higher and higher.

And the value of Sama in the process of, as if ripening the soma, is great. [Soma] mechanically being produced by the nervous system and with these sensations, with these impulses of Sama hymns, it gets as if warmed up, more agreeable. It is this quality of very ripe state of soma we can call that in this term this quality of warming up soma by Sama hymns that produces spontaneous celestial vision of God Consciousness. Very simple, natural, nothing to worry about.

But Sama, I mean soma, we see as a chemical produced from the most normally functioning nervous system. This, in our language we say, in the state of Cosmic Consciousness, when the nervous system has no stress left anymore. [The]whole thing is such a beautiful thing. What the Veda says, the Sama hymns, nourish the region of gods.

Same thing applies to all the specific impulses of intelligence. The impulses of Sama hymns enrich them, as if the soma is fed to keep alive and strengthen the devas and produce that total God Consciousness. And it doesn't end there because the process of evolution of consciousness continues 'till it has reached the climax. It continues 'till the ability to perceive everything in the light of the Self. That means infinite value is gained. The ability to spontaneously perceive everything in the infinite value develops as the quality of soma is more enriched.

It's always the quality of soma. Always. Hmm? Anything can be found in it's varying qualities. Some very good, A grade, second, third, fourth, like that, like that… Soma also has all those qualities, depending upon what nervous system is producing it. How much free the nervous system is from stress and strain, and over and above freedom from stress and strain,

how much glorified the system is. It’s one thing to have the nervous system free from stress and strain. It’s another thing to have the nervous system more glorified than mere freedom from stress and strain. Hmm? It’s two things, different.

It’s a good thing to have a beautiful home built. But it is another thing to have it served with all antiques. It’s one thing to have the stresses and strains freed completely. The nervous system is free from stress and strain, and over and above that, more glorious, more powerful, more sublime, more delicate nervous system. So, by the time one gains CC (Cosmic Consciousness)., the stresses and strains are gone, and then, as one continues to live CC, the system becomes more glorified. more glorified, more glorified. As the system becomes more and glorified, the soma that it produces is more glorified soma. That is how the stages of development of consciousness from CC to GC (God Consciousness) proceed on, ‘till they end up in UC (Unity Consciousness). All the stages of development spontaneously, and this is by the quality of the nervous system becoming better and better by virtue of the digestive system functioning more and more powerfully, more and more gracefully.

So the whole thing comes down to how one digests; and therefore, in our thinking we lay more emphasis on how we go about it, rather than how the potato and tomato go about it. [laughter]. We lay emphasis on ourselves rather than the vegetable. What kind of peas will produce best the soma? We don’t think in terms of this. We say, what kind of meditated nervous system will produce soma because peas are not in our hand.

They come from the field, doesn’t matter what. Maybe some winter, the Sun was beautiful and the peas are very healthy. In some winter maybe, the Sun was not there and they are shrunk. Doesn’t matter what peas. But who is digesting it? That is why, we take responsibility of either producing or not producing soma on ourselves rather than undermining that shopkeeper who sold frozen peas [Maharishi laughs]. Frozen, by frozen, I meant, the shrunken heart [Maharishi laughs more]. Hmm?

MAHARISHI: Soma, yesterday we described as a very precious product, most precious product of digestion. We eat something, we produce. Soma is like nectar.

That phrase 'you slip and taste' (you slip into the transcendence and then taste soma) it meant. See the taste of soma is the taste of [an] energizing chemical, energizing substance. It enlivens the whole thing. Most precious

product of digestion nourishes the system in the best possible way. Greatest nourishment of richest value is provided by soma.

And soma is the product of the nervous system functioning normally. When does the nervous system function normally? Normally functioning nervous system has pure awareness, pure consciousness. When pure consciousness is there then the nervous system is functioning normally.

'Slipping', transcending, is a procedure that sets the nervous system normally and produces that pure awareness, pure consciousness. It was in this sense that it was said 'slip and taste soma'.

How Long Does It Take to Realize Cosmic Consciousness?
Source unknown; 1962

MAHARISHI: To go out of the limit of time, we can't limit the time. It won't be right if we limit ourselves in time, when we aim at transcending the time.

We can't speak of time — it may be instantaneous, it may take fifty years, because it is the field of "the bigger than the biggest and smaller than the smallest". So time is no factor here. Time is no factor — it can be instantaneous, quick, and it can be out of long practice — both.

So we should take that thing. It can be instantaneous — why not have it, try it, get it, be it, enjoy it.

If it takes ten years for M.A. (degree), alright, ten years are minimum. We don't begin to think that in every class, if I fail twice or thrice, it will take forty years. We don't count that way. We take the least, ten years. Alright, ten years, let us try and get into that and get on.

So the least time we calculate and the least time is instantaneous, it is no time. So hope is there. What is needed is only a desire.

And then I'll go a step further — even the desire is not to be made anew. The desire to enjoy more and more is already there. The desire to enjoy more and more in life is already there. So the desire to have Cosmic Consciousness is not a new desire in life, it is already there. Only we are not able to have a go to it, having the desire.

The desire is there. Everybody wants to rise to eternal happiness in life, but just a short cut is not found, and we are going a long way. Everybody is rising to Cosmic Consciousness even if he is not practising meditation, because everybody is in search of greater happiness and greater peace.

The very fact that all actions and thoughts and speech is convergent towards greater happiness is the fact that **everybody is marching towards Cosmic Consciousness. Meditation is just a short cut.**

It (Cosmic Consciousness) is possible in anybody's lifetime — momentary. It can be one life; it can be ten lives; it can be a moment. **Because it is something, Cosmic, means everywhere present.** Omnipresent it is and to experience the omnipresent, what time should it take? It should not take long time. Can we think of time when the transcendental reality is all pervading, omnipresent?

Evolution of Man

Carmarthen, Wales; 1965

MAHARISHI: Species below man evolve according to the set system of Mother Nature. All that activity is such that they are born like that and they die like that and then they are evolved and they are evolved.

Coming to man, coming to the species of man, the soul is capable of enhancing the speed of evolution or deteriorating, going the other way because the nervous system is evolved enough to be free from the direct care of Mother Nature. That is why the evolution of man depends on man.

Question: What happens when a man has evolved as highly as a man can do?

MAHARISHI: Then he begins to live full life in bliss consciousness and everywhere nice and fine, and then he can help others also.

Question: (?)

MAHARISHI: He can, yesterday we said he can go to that celestial field of life, if he likes. But nobody bothers about that (laughter).

Now what happens? You should know this thing in great depth of it. See, having gained that full un-involvedness from activity — desiring a man is uninvolved, doing he is uninvolved — in that bliss consciousness the fulfillment of life is gained.

In the state of Cosmic Consciousness one lives that Cosmic existence, that Eternal Being, to such great fullness that whatever be his desire, he is a witness to that desire. Whatever the action, he is a witness to that action. Whatever ambition, he is a witness to that ambition and all these things. The witness of everything could go on as long as one has the nervous system to function.

When the body ceases to function, then he remains what he was during the life of the body. What he remains [is] he remains the omnipresent Being without an instrument of activity, without an instrument of desire, without an instrument of experience. What he loses in death is the instrument of experience, the instrument of action.

Otherwise he doesn't go anywhere because he is already in the fullness of his status even when he has the body or when the body shrinks, both ways. Nothing happens to him. His status of eternal life is forever maintained. Only the instrument of function ceases. Nothing happens to him.

Question: Where is it maintained?

MAHARISHI: That is at the basis of all creation, omnipresent life and omnipresent Being because already it is a Cosmic status of existence. Once one has gained that Cosmic consciousness, he lives the double aspect of life, Cosmic and individual. But individual is due to the activity. Cosmic is his own Absolute Being.

Once he has gained his absolute status, nothings is to be gained anymore. It is the unfulfilled man who has not gained Cosmic Consciousness, who has not stepped on to that imperishable state of life during the life time; he goes leaving this body. He goes to some other body where he can find fulfillment according to his desires.

There is no desire for him [Cosmic Consciousness man] that can bring him to birth again. Even if he desires — firstly he can't desire in that fulfillment [of Cosmic Consciousness] — and whatever are the desires, they don't touch him anymore; and therefore, the desires can't drag him to birth. He rises above the bondage of birth and death and all that.

Question: Where does he rise above, what kind of state is that?

MAHARISHI: That is the state that he experiences during life time. If he has gained that state of Being during life time, then he has gained it. Or else, if he has not gained it in fullness, then he will be born somewhere and then try and meditate more and more and more and then gain it (laughter).

Darwin and Evolution

Carmarthen, Wales; 1965

MAHARISHI: To understand evolution, we can sympathize with Darwin because he laid out life lesser evolved and life more evolved and more evolved. That line of thought is the line of evolution, yes. The bud evolving into a flower and the child evolving into a youth and age and then after death evolution is like that.

Had he [Darwin] dived into Being, he would have known that there is no chance in nature, everything is well set. It is an automatic machine. Not by chance a mango will come up in an apple tree (laughter).

There is a definite procedure of evolution everywhere and a system. Creation is not a chaos, it is a well disciplined, well set, and automatic system of evolution. The nature is very well laid out, most efficient.

That change of species is also in accordance with certain laws. This will happen and then the species will change, otherwise it will not. Something of a particular nature is to happen to produce something. There is an order in creation.

If the species don't change, they don't change according to certain laws or if they change, they change according to certain laws.

The Field of God

Bad Mergentheim, Germany; 1964

MAHARISHI: The absolute field of life that is permeating and pervading is the field of God. Absolute Being is said to be the abode of God.

God we find is someone, not something, someone who presides over the absolute and the relative at the same time. That Almighty who presides over, who governs the field of absolute and relative, under whose influence does this World exist. This World was as it was, is as it is, will be as it will be, under the influence of that Almighty who is the presiding deity of the absolute and relative, both fields of life, he is God.

He is someone who is mysterious — **something other than the absolute and other than the relative, yet commanding the absolute, pervading the relative. {This] is the existence of God, is the power of God, is THE God.**

He stands somewhere between the manifested and unmanifested, presiding over both. That God, Almighty, he is realized when we have the ability of perfect being and greatest ability of finest perception in the relative field.

Our ability of perfect being means Cosmic Consciousness where we live that absolute which permeates and pervades all relative fields of life. When we gain Cosmic Consciousness and when we gain finest ability of perception in the relative field, then we acquire the ability of realizing what we call God. So Cosmic Consciousness is the first prerequisite to God realization.

Perception, Thought, and God Realization

Lake Louise, Canada; 1968

Question: When we hear a sound, is that sound itself a thought or do we only hear the sound?

MAHARISHI: The later one. Sometimes we have the thought about the perception. Perception is a very mechanical process. Thought may have something of the heart or something of the mind — intellect or feeling. But perception is very mechanical.

Open the eyes and see the mic [microphone] as it is. You start loving the mic or hating the mic. That will be the thought. But the perception of the mic is very innocent, is mechanical. Open the eyes and the image of this goes through the retina, falls on the mind and the phenomenon of seeing takes place — we see, we hear, we touch.

All this is completely mechanical. Touching the hand may produce some feeling of good or bad or whatever. That is on the level of thinking. But perception is not on the level of thinking. Thinking may result from perception or may not. Thinking may have been before perception or may not have. But perception as perception is devoid of thought, is an innocent, mechanical process, clear?

That is why in the Science of Being[36] you read 'a mechanical path to God—realization'. Because realization or perception is a mechanical process. God can not be reached intellectually. God can not be reached emotionally. HE or SHE can only be reached mechanically if the realization is to be true.

Emotional realization of God may be a mental hallucination. Intellectual realization of God is far from any perception. If it is to be realization, if it is to be a direct perception it has to be mechanical, only mechanical.

You will read in that realization of God through so many processes, but what process is hailed for God—realization is an innocent mechanical path of realization, cognition, direct perception of the finer states of creation, finest creation of the celestial order. That is the field of perception of the Almighty creator and the Maintainer of the whole Cosmos.

It is a direct perception, and then when it has been detailed [the]

impersonal god as Being and personal gods as the celestial cognition, celestial perception, then we have a clear idea of what we mean when we say God and what we mean when we say realization of God.

The realization of the impersonal god is the experience of Being — when the mind gets unbounded, eternal. That is the realization of cognition of the impersonal [God]. The perception of the celestial nature in the finest state of the mantra, when the celestial experiences dawn that is the realization of the personal God.

And it is on that level that one starts living Cosmic Consciousness and starts living life according to scriptures. That is the normal human life. If one has not reached that, then one is an apprentice, immature about life. It is immature life. It is subnormal human life or [may] even be abnormal.

But, that level of evolution [Cosmic Consciousness] is normal human life, normal human existence. So ever since this innocent path of direct realization of the Cosmic reality and impersonal god, ever since this became difficult, life became difficult to be lived.

So we are on the path to fullness of life and that fullness we are going to gain without long delay, and that is our understanding about life. We are very fortunate in this generation that such a clear vision, such a clear understanding comes to us. We only can feel sorry for all those millions of people in hundreds of generations past, who have died without the light of God, without actually living life. Life in suffering is not life.

The Five Tattvas and the Pancha Devatas

Bad Mergentheim, Germany; 1964

MAHARISHI: As far as the relative creation is concerned, it is a composite of five tattvas, five elements[37]. Everything that exists by virtue of the five, all the five have to be there. But, because to have the variety of creation, some [elements] become less and some become more. This is how the variety comes up.

For this [reason] some bodies, some creatures, some life are space element predominant, others are air element predominant, others are fire element predominant, others are water element predominant, others are earth element predominant. That means we get the whole creation divided into five sections — space element predominant, fire element predominant, air element predominant, earth element predominant, water element predominant creation, like that, five channels.

If we have five channels then we have five channels of gross creation, subtle creation and subtlest creation. So what we find at the subtlest [level] here is one [deity] at the top — one at the top of this creation. In the celestial field of the subtlest creation we find five like that. Does it make sense?

Here we have not one president, we have five presidents. The whole Cosmos divided into five and there is one presiding deity for each of the five sections. All are capable of receiving, [it] depends upon towards whom we face. And generally the creatures here in this section, they face this God [deity] and they face this God because each have their own tendencies, likings and disliking, their own particular nature.

Like that, some people like sugar more, others like salt more, others like pungent more, others like sour better. These are different five types of creation. So the celestial field has to have one God for each. These are the five presidents (Pancha Devatas) and we have one parliament.

What happens is these five keep on going to one another at times. In the long time of history, times have been such that they have been found in the house of the other. They keep on going and consulting one after the other, and when one went to the other, he praised him like anything. All the praises are that they are nothing but the authority of the parliament.

In all these prayers of these Gods what we find is, “You are

universal and You are all transcendental and You are absolute and You are full." So even when Gods have been praying to some other Gods at times of some difficult situation in the universe, then they have prayed to each other. Everyone has prayed to everyone else as the Supreme and most Supreme God — we say God, authority, parliament.

Indian religious history records what happened in what part of the universe. When the whole dharma[38] was at stake and then that God went to that God and he prayed and so many of his whole retinue followed him and they sit and they make a council and then each other agreed and then they come out with some solution.

And this is pertaining to the entire cosmos. For those who can't conceive life in the whole Cosmos and can't see like that, this is like the children stories, like that. But this has happened in the long history of life in the Cosmos.

The Basis of creation

Carmarthen, Wales, 1965

MAHARISHI: I said that the entire manifested creation comes out of the five elements and they are called earth element, air element, fire element, water element and space element. These five are at the basis of creation.

And these five are the result of three forces, three gunas: sattva, rajas and tamas. The sattva, rajas and tamas, these are the vibrations. They lie at the basis of the entire manifested creation.

These in their process of manifestation first give rise to ego, intellect, mind, and senses. The subjective aspect of man is yet abstract. Ego, intellect, mind, senses, they are all abstract.

That abstract subjectivity has to find a working tool for action. Then in further stages of manifestation, these five elements spring up. The combination of these five result in creation of various types, this objective creation, this whole body and all that.

Everything that is created, every object of creation has all these five elements in it, but one of the five will be predominant. Like that, there will be creation that has the earth element dominating; there will be creation in which the water element will be dominating, like that. Five channels of

creation in which one of the five elements is predominating, even so all the five are present everywhere.

When we have creation then we have least developed creation at one end and most highly evolved creation at the other end. They are the two ends of creation. Least developed — inertia where tamas is full inertia, and then stages of development, degrees of development — and then the highest degree of development where the creation will be of celestial nature. It is all pure sattva, all light, celestial — bodies and everything made of all light, brilliancy, effulgence.

In all the five channels of creation, the top level of creation is the Almighty Being dominated by that particular element. Another Almighty Being dominated by that particular element. Another Almighty Being dominated by that particular element.

These are just the degrees of evolution. The highest degree of evolution on every channel, we call God: most highly evolved being or person, most highly evolved creature.

They are already on the highest level of creation, almost one with the Omnipresent but not one with the Omnipresent — almost one with the Omnipresent.

The process of evolution finds fulfillment there in creation of an Almighty Being, Almighty Creature, Almighty Person.

Question: Is there a finality?

MAHARISHI: Finality of development, not extinction of life.

Question: Then there must be a beginning?

MAHARISHI: There is a beginning, yes. It is a complete circle, and the beginning and end on both ends is the absolute, Eternal Being. Being beyond the inertia, Being beyond the most highly developed, dynamic personality. Being this way and this way and Being through and through. But the nervous system is such that Being is reflected less here and more here and more here and most there.

Question: Could we call this Divine Being?

MAHARISHI: We could call it Divine Being, because it is able to reflect the Divine in its maximum degree.

- Vishnu is the Lord of the Creation where the akasha [space] tattva is in predominance.
- Surya [God of the Sun] is the head of that creation where the air tattva is predominant.
- Devi [the Mother aspect of the Divine, the Almighty Mother] is at the top of the creation where the fire tattva is predominant.
- Ganesh [remover of obsticles] is the top of creation where the water tattva is predominant.
- Siva [Lord of Compassion and Destruction of Ignorance]is the top of creation where the earth tattva is predominant.

The Structure of God

Bad Mergentheim, Germany; 1964

MAHARISHI: God Consciousness we say is something special, something different in its structure and quality than Cosmic Consciousness. In order to understand this, we'll understand the whole structure of God.

Gross state of creation, your gross state of mantra, gross state of thinking and then subtle state, subtle, subtle and then transcend it — this field of subtlest creation is the field of celestial life. Transcending this is Absolute Being.

In the relative field there are various planes, gross and subtle and then subtlest, subtlest. God we define as one presiding over the relative and the absolute.

Someone in the subtlest field of creation here [the relative field] will be Almighty for the entire creation for sure because his status is in the subtlest field of life. He is also Almighty. **But this Almighty is in the relative field.**

Absolute Being is also Almighty in the sense that this is the basis of the entire creation as the nourishment is the basis of all [life]. So the unmanifested Being is also Almighty, **but this is Almighty in the absolute status**.

God is that, presiding over this [relative] and this [absolute]. God we exemplified as the government, all powerful government. Government has to be represented by someone. Government is represented by parliament and again it is represented by a president. Parliament is one government, president is one government.

This here [subtlest relative] is like the president, some God here, someone in the relative field, some God [devata], angels and then highest type of angels, some Almighty Being in the relative field, [all] who have the existence in the celestial field of life in heaven we could say. He is like the president who symbolizes the government.

But there is another power that even goes higher than the president and that higher power would be that which presides over this [relative] and this [absolute] that we have said is God. Does it make sense? Like the parliament [it] is all powerful, it can throw and install even the president.

The president belongs to the relative field, head of the state. That is the head of the entire creation of manifested, relative order. Someone here, some God, who may be 'he' or 'she', whomsoever the parliament appoints. And the real overlord of creation, the Godhead of everything is like the parliament.

Whenever some disorder takes place, when the existing law of the president is not able to control the territory, something wrong happens and becomes difficult to be managed, **then a commission is appointed. for that particular work.** The commission goes there, makes inquiries, brings the report and settles the whole thing there.

Like the commission of the government are the Incarnations, all this we hear of Incarnations. They don't belong to this field of celestial life, they can't belong to the absolute, **they belong to that field or they belong to that authority that overrules, which is the Godhead. They represent Godhead.**

So these Incarnations **are the expressions of God and the purpose of these** Incarnations **is to re-establish law and order. What for? In order that the process of evolution may go on unhindered**.

When in some area people begin to do mischief, go opposite the path of evolution, do something wrong, go against Dharma, then some Incarnation comes, restores law and order by means of education and maybe sometimes punishment also, whatever is needed for that particular occasion.

[They] establish the law and order, establish the path of righteousness, and establish this TM. It has been from time to time and [they] give a direct way to liberation. **This has been from times immemorial, ever since the creation was created**.

The Sixteen Kalas

Rishikesh, India; 1967

MAHARISHI: Every manifested object in creation expresses the divine. Every thing in creation is the expression of the same omnipresent element. Some thing reflects that more than other things. It is a matter of degree of reflection. Every thing reflects the divine.

In India they have the conception of the kalas. Sixteen kalas[39] indicate full Brahman, 100% full, 16. The basis of these 16 kalas is those 15 fundamentals of relative life plus one element of the absolute[40]. This forms the 16 divisions.

One kala is minimum expression of the absolute. Two is little more than that, three ls like that, like that, 16 is full Brahman, 100% full Brahman.

The whole division, the whole creation, is divided into four categories. That is the plant life, the vegetable kingdom and then born of water, animals, creatures born of water, and then creatures born of egg, egg-born kingdom, then the animals born of the mother's womb, and man is superior-most in this fourth category.

Each category reflects one kala of Brahma. One out of the total 16 is reflected by each. The vegetable kingdom reflects one. The water born kingdom reflects two of the 16. Egg-born kingdom reflects three of the 16. Animals and man begin to reflect four [of the 16].

The first man, the elementary man, least evolved man, the first state of the human species who starts to reflect four [kalas]. As his consciousness grows, four, five, six, seven — up to seven [kalas] is reflected by man. It is a matter of reflecting.

Incarnations [of Brahman[41]] start from eighth kala. Some Incarnations of eighth kala, ninth kala, tenth kala, eleventh, thirteenth, sixteenth kala is full Brahman. Krishna — 200% Brahman in action.

All these different nervous systems reflect different degrees of totality of life. Different nervous systems reflect different degrees of the totality of life.

In the human species there is a great amount of life that man can enjoy. [He] doesn't have to be an Incarnation. So we never confuse with Incarnations. What we do is grow in pure awareness, grow in consciousness

and for that we meditate.

A Realized Man and An Incarnation

Rishikesh, India; 1967

MAHARISHI: To put the great masters on the pedestal of Incarnations is not due to the reality of the situation. It is often on the level of reverence, adoration and devotion. People feel Incarnation is greater than any evolved human being.

As far as the divinity is concerned, any evolved person is in the fullness of it. One doesn't have to be an Incarnation to enjoy all the possibilities of life. No one has to be an Incarnation.

Man has a greater horizon of possibilities as far as living life is concerned than the Incarnation. Like an ordained commission — a commission is set up by the government, it is set up only for that specific something. Whereas, the governor or any other employer of the government has a much bigger scope of activity and freedom and enjoyment of life as such.

Incarnations are bound to a specific style of living. They have specific work to do[42]. It is not unlimited span of life to be lived and enjoyed. But it is rather a closed thing. For that particular inquiry one doesn't have to get to that bounded channel of the life of an Incarnation.

It is no depreciation of the Incarnation, but the comparison is not valid — to compare the life of a realized man and the Incarnation. The two structures are completely different.

In God Consciousness, the state of full development, life is enjoyed in its fullness. Unbounded sphere of the absolute and the supreme relative, the celestial. Both inclusive could be the life of an ordinary, normal man. One doesn't have to be an Incarnation.

Maharishi on Om and the Hum

Squaw Valley, Nevada, USA; 1968

Question: Is the "Hum" the mantra changes into before transcendence the sound of OM?

MAHARISHI: It is that OM. The other day I described that thing, dealing with the question on three gunas or something. Some Hum that is at the finest layer of, somewhere here, nearest to transcending. Maybe this line is that Hum.

This Hum is at the basis of all relative creation. When the absolute starts manifesting, then this is the starting point of the manifested, relative creation. This Hum therefore is the basis of all creation.

As long as the creation is to go on, it is the Hum that is going to sustain all levels of existence, all layers of creation from the subtle to the gross and to the grossest.

And therefore this Hum is very life supporting because from here everything is created. What this Hum is? Just ‘ HUMMMMMM ’. You strike a bell and hear the Hum. By the time it dies out, before dying out, such faint, maybe much fainter than the ears can hear, very faint, but continuously going on, eternally going on. Because at this end of that fine thread of Hum is eternity. At this edge of this fine thread of Hum is relativity. All the relativity is springing out from there and all kinds of things are being created and the whole big creation comes on.

At this edge of this Hum is the relativity, at this edge of the Hum is eternity. Therefore the Hum is to go on as long as the relativity is to go on, on and on and on, tremendously long periods of time in creation.

That is called OM. That is not OM, OM, OM . This OM, OM. OM is not this Hum. This Hum is called OM that is life supporting. When we gain mastery in this region, we gain mastery over the whole creation.

There is an Upanishad, Mandukya Upanishad, one whole Upanishad devoted to OM, and OM is the source of creation. It is the source of knowledge. It is the source of all experience, is the source of everything. This big, huge, enormous glory to OM.

This OM that is eternally going on at the basis of all creation, Hum,

this is 100% OM. Now there can be 75% OM and there can be 50% OM and there can be 25% of OM. But this 100% OM is life supporting; 75% OM supports life but it has a destructive quality too. Because something that is eternally going on, that upholds creation and some impulse like that but broken. When it is broken then it will have the influence of breaking life, life damaging influence to some degree. 50% OM will have a more amount of breaking effect. 25% OM will have a more amount of breaking effect.

This OM, what we say OM, OM, OM, this is 25% OM, it has more breaking effect. And how does it break life? By reducing brilliancy, reducing dynamism, reducing interest in life. This is how it starts to break. Peace, deeper peace leading to inertia. This is how it breaks life.

Not that peace of the infinite value that is in the transcendent area. But the peace that has its stand in the deep sleep, in the state of inertia. That is why we don't go for OM, OM, OM.

All the glory of the OM that is there in the books, that all belongs to this infinite HUM at the basis of creation, one with the eternity of Being and not this OM, OM, OM. It is very important to know the whole story.

About the mantras, we just don't dissuade ourselves, we don't delude ourselves. And therefore, that OM to which all the mantras are reduced, that is life supporting and good because it is one with the eternity. But not that 75% or 50% or 25% of OM, OM, OM, repeating OM, OM. It is not good.

MAHA LAKSHMI AND HUM OF FOUR VEDAS

Location and date unknown

Maha-Lakshmi. The first syllable is MAHA, maha[43], great. This "great" in the context of education is the characteristic of consciousness. This Maha is the goal of anyone who is not yet maha. So, Maha goal is the meaning of the word Laksha. Laksha means the goal. Maha is the goal of that which is not Maha. The goal of Maha is to swing in his greatness. It should be a living reality; the unbounded does not remain only silent but in that silence, there should be lively all possibilities.

So, the Laksha, the goal, the goal of Maha is to have many in its unified wholeness. And the goal of what is not Maha, the goal of small is to be big and the goal of big is to swing in its own expressions. Infinity wants to flow from one end of infinity to the other end of infinity and it's flowing, it divides itself, it quantifies itself, it qualifies itself.

So it is the qualification that makes one look to the goal. Small wants to qualify itself into as big as possible. The big wants to qualify itself as the field of all possibilities from this end to that end. Maha is a goal and MI is a very, very significant word that is made of two values, MA and I. When we look to MA, naturally it is me, the first to the self, ME, even in English me, but in the Vedic terminology MI we understand as total value of all four Vedas. MA, what MA is, it s the Hum, hummm [of creation].

Agnim—m—m. Rig, Yajur, Sama, Atharva. Then Atharva is a Hum. Hum of all the four Vedas. Agni, it's a collapse of all the progression of all the Vedas into a Hum. Hum means the total values of all sounds; all sounds are inherent in the Hum. In that Hum that is focused on a point, that reality of the point is then transformed into dynamism, that is represented by I.

So, Maha Lakshmi this is the total Veda, concentrated into the Hum and made dynamism. Here is concentration at a point, which then in its nature is all dynamism. So, in the word Maha Lakshmi we have that enormous, unbounded, total, infinite, eternal immortality expressed in all the Vedas and found located in a point, and then expanding a point in infinity, and dynamism again into Maha. So, here is the total expression of the Veda, total expression of pure knowledge. Along with its infinite organising power in one point concentrating and expanding. This point value, this is Maha

Lakshmi.

So, the element of Maha Lakshmi is a composite of two values of opposite directions. Focal point and expanding in its nature, this is called Anyonyabhava[44]. It has two kinds of directions, coming in, expanding and going out. So, the Laksha, the goal of expanding value is to concentrate. The goal of concentrated value is to expand, and here is the seed of Maha. This is Maha Lakshmi, at the point, that is both expansion and contraction, [it is the] infinite potential of the expansion element we could see along with infinite expansion of contraction element.

That means no matter where the situation is, there is all possibility, no matter at what level we are considering or at any level of contraction or at any level of expansion, here or here, at any level is Maha Lakshmi. There is a field of all possibilities and the field of all possibilities in each cell is a concentrated point of silence within the quality of infinite dynamism. Silence and dynamism, that means completely fulfilled of wakefulness.

Completely fulfilled because it is not devoid of anything. Infinite silence concentrated, infinite dynamism concentrated and therefore it is an eternal state of fulfillment. It is a fulfillment of eternal value. Fulfillment of immortal value because there is a field of all possibilities and in this field of all possibilities is the element of fulfillment, infinite bliss. Infinite bliss is a quality of fulfillment and fulfillment the quality of lack of lack. Devoid of nothingness.

It is all fullness, completely fulfilled, self-sufficient, infinity, eternity, capable of flowing in terms of waves, modified, qualified and still remaining unqualified at all times. Unqualified qualified fulfillment, that means it is unmanifest, total potential of all qualifications that may be thought or desired.

Maha Lakshmi is an element of all possibilities, completely self-sufficient at any time and any place. It is the total potential of all possibilities in the expression of prosperity, the expression of growing prosperity. It is not stagnant prosperity. It is
growing prosperity, growing and growing and growing. Growing up to what?

Beyond the capability of growth, it grows and grows and grows. This is what is materialized in the ever-expanding universe. So, this ever-expanding value of universe and in every step of progress there is a wave of happiness, wave of happiness. Progress means successive waves of happiness. Progress is always progressive.

So, Maha Lakshmi is a basic of all progress, it is so self-sufficient in itself interacting dynamics that it creates and creates and creates itself in terms of infinite variety. This is the progressive fulfilling Nature of Maha Lakshmi. In this fulfilling Nature of Maha Lakshmi, because everything is growing, growing fulfillment, the progressive Ananda growing, bliss, moving around in waves and this, what we have in this is the power of Ananda, keeping everything evolutionary.

So, we say this is organizing power; Maha Lakshmi is not only the element of progress but also an element of progress that is always waves on this evolutionary direction. So, this aspect of Maha Lakshmi is called Durga, action principle. Now, this action principle is the characteristic of pure knowledge. Knowledge is the characteristic of Saraswati. So, this Saraswati is present in Maha Lakshmi. Durga is present in Maha Lakshmi. Maha Lakshmi present at a point and in the unbounded infinity.

So, in this what we see is the element of Maha Lakshmi, that element is present everywhere, lively everywhere, action everywhere, silence everywhere. From this angle what we see is as the whole creation is nothing other than the expression of Maha Lakshmi.

Different Types of Samadhi

Hochgurgl, Austria; 1962

MAHARISHI: Let me conclude it by telling you, you have seen Nirvikalpa Samadhi, that Samadhi that is eternal.

Other types of Samadhi that are not eternal, that are impermanent with breaks, two names we have put down: Anandanugat and Atmikanugat (Asmitanugat). Ananda that glow and Atmika that pure consciousness.

Two types of Samadhi, one is Nirvikalpa, that is eternal, that never breaks and the other is Savikalpa — Savikalpa and Nirvikalpa [two types].

Savikalpa means that which breaks, sometimes it comes, sometimes it breaks. Nirvikalpa never to break, eternal. Savikalpa Samadhi is of four types:

- Vitsaranugat (Vicharanugat)
- Vitarkanugat
- Anandanugat
- Atmikanugat (Asmitanugat)

What is Vitsaranugat (Vicharanugat)? When the mantra begins to be slow and becomes slower and slower, this is Vitsaranugat (Vicharanugat) Samadhi, first state of Samadhi.

Second, Vitarkanugat is that where the mantra ceases to be a specific thought, it becomes only a rhythm. That is Vitarkanugat.

And when that hum, humming sound is also gone and you are left in that glow, that is Anandanugat (Samadhi), the third (type of Samadhi)

And when that glow is also gone and you are left in a state that the speech can not describe, that is (Samadhi), just 'am'ness, 'is'ness, existence pure.

In this meditation you have experienced all these four types of Savikalpa Samadhi and you have begun to grow by degrees in the Nirvikalpa Samadhi .I will describe to you two types of experience: one is pure consciousness and the other is bliss consciousness.

The experience of bliss consciousness is Anandanugat Samadhi.

And that pure consciousness is said to be Atmikanugat (Asmitanugat) Samadhi. Atmi means 'am',

pure consciousness. Atmi and Ananda.

Anandanugat Samadhi, that bliss consciousness. The feeling of that glow and just happiness.

Atmikanugat (Asmitanugat), that is Samadhi that got into Atmika state, state of 'am'. W, andhen this Atmikanugat (Asmitanugat) Samadhi becomes uninterrupted, it is not broken up by any state of consciousness, whether wakeful, dreaming or deep sleep.

When the nature of the mind is pure consciousness all the time during all experiences of wakeful state and dreaming state and deep sleep state, then that Samadhi is called Nirvikalpa Samadhi. That is Cosmic Consciousness. The word Nirvikalpa means uninterrupted, continuous, unbreakable, eternal, ever lasting. It is called Jivan Mukti, life eternal, divine life.

*EDITING NOTE:

Non-eternal types of samadhi (degrees of blissfulness):

- Vitsaranugat (Vicharanugat) is when a mantra as a thought first begins to refine and cause a subtler state of awareness. It creates deep rest and peacefulness.
- Vitarkanugat is when a mantra becomes a rhythm in the mind.
- Anandanugat is when the mantra is gone and the mind is left with the glow of bliss (awarness).
- Atmikanugat (Asmitanugat) is the transcendental state. It is the 4th state of consciousness and is beyond thinking. It is when the awareness become all that there is left. “Am—ness.”

Eternal type samadhi:

Nirvikalpa Samadhi is the state of life called “Cosmic consciousness.” This was considered to be the “normal” state for all human beings by Maharishi. Unbroken, pure consciousness at all times, in all states (waking, dreaming, deep sleep).

The Path of Sanyasi Verses Householder

Kumbha Mela, India; 1966

MAHARISHI: Sanyasis don't have that advantage of full values of life, they negate the physical aspect of life. The whole basis of the recluse life is that engaged in the worldly affairs, it is not possible to gain perfection in life.

But that we don't accept from the SRM[45] platform. It [the Sanyasi standpoint] is not a method, it is a wrong understanding of life because the method of dyeing the cloth fast is dip it in the color and put it to the Sun. Let it fade away to the extent it could fade away. Put it in the color and put it to the Sun.

So putting to the Sun is also a part of dyeing it fast. If you don't let the color fade away, then you may think that it is dyed, but it may fade away any time you come out in the Sun.

So to be sure that the color is fast you have to put in the color and put it to the Sun. The mind gaining the transcendental state of Being during meditation, coming out and acting in the World.

The only difference in the life of a householder and a Sanyasi is, that the householder indulges in the field of activity on the level of the senses. The Sanyasi indulges in the mental activity. Activity has to be undertaken so that the transcendental state of consciousness may be allowed to fade away in the field of activity.

Only the Sanyasi takes a mental activity — he thinks and thinks and thinks. Thinks of the World in terms of nitya. He keeps on manipulating his mind that all that is seen is just nothing like a mirage. It is like a dream that has no substance to it. During the dream it seems to be true, but later on it doesn't exist. So the World is like a dream, it is like a mirage, it doesn't exist, it exists only in the mind. All [are] such thoughts of manipulations.

It is a very hard exercise to see a tree and to see it completely as nothing (laughs). It is like the hard activity of the householder, running in the market and getting tired and getting to sleep. That great physical activity of the householder is just like the tremendous mental activity of a Sanyasi, who seeing the World as so concrete, he likes not to see it as anything concrete.

The thing is, that just as the householder is advised to go into the

market and dig deep this thing and do the physical labour and earn some thing and support the family — a great responsibility, a great pressure of activity. This pressure of activity is necessary after gaining transcendental consciousness during meditation in the morning. This is what Lord Krishna said 'Yogastha kuru karrmani.' Bring the mind to the Self, that is 'Yogastha.' be a Yogi and then come out to act.

In the field of action there is a difference between the householder and the Sanyasi. The householder indulges in the vigorous activity on the sensory level, [the] Sanyasi enters into the vigorous activity on the mental level. That is the difference.

That is his [Sanyasi] market, thinking and thinking. It is a strenuous exercise to think the concrete dream in terms of complete evanescence and not existing, a dream and just a thought and all, all sorts of vigorous mental activity.

Tapas

Kumbha Mela, 1966

MAHARISHI: **Tapas is abstinence from sensory enjoyment — willfully, consciously. All sorts of comforts are included in that.** It is like putting up a bund[46] conservation. That's why tapas results in development of certain powers, this or this or this. This is tapas. It doesn't capture the fort, it captures some of the mind's lines here and there.

Question: If you capture the fort, that means you have unlimited energy, then there is no use in storing energy here and there, because anyway you have enough of it.

MAHARISHI: Yes

Question: But there could be still certain particular powers that you don't have.

MAHARISHI: Yes. **In higher states of consciousness, tapas has no place.**

Question: But even the Gods are doing tapas, it is said in the scriptures?

MAHARISHI: When the demons defeat them, then they run into tapas. It keeps on happening. Sometimes the demons do great tapas and they become powerful, and they raid. Many times it has happened in history.

Then Brihaspati, the Guru of the Gods, has so many times advised

them ‘They (the demons) are very powerful and if you are not doing tapas, you are running away and hide yourself in the caves. Don't go to face them. They will defeat you.’

So they run out and they hide themselves in the cave and then do the tapas and when having done tapas, then they come out and then they fight. Whosoever does tapas, is increased.

Question: How is it that demons always become devotees of Shankara?

MAHARISHI: Tamas. Because their basis of life is tamas. The God of tamas is Shiva. Shiva **is the God of tamas and controls the tamas**. Archarya is the teacher. Such Shankaracharya is held as the incarnation of Lord Shiva.

Question: But how can Shankarcharya be associated with tamas?

MAHARISHI: Because on the path to knowledge, tamas is the greatest barrier. **So, someone who could destroy tamas, can lay open the gates of wisdom (laughs).**

Question: Is Shiva not also the Lord of those ascetics who do penances? They look at abstinence from the grosser.

MAHARISHI: **Running to the subtle is TM. Running from the gross is tapas — no, not running from the gross, running from all glories of life,** comforts.

Put this under misguided, misguided life. Not knowing that full life can be lived more spontaneously, easily. People try hard this and this way. The more they try, the more they fall into ignorance.

Question: But you were saying something about ascetics?

MAHARISHI: A matter of choice. But they also should have this TM to bring fulfillment to their asceticism.

Maintaining Purity of the Practice

Source unknown; 1965

MAHARISHI: Many people have been telling me 'Oh how can that man behave like that when he is meditating?' Remember, there are different levels of consciousness. Meditation is equally dear and equally forceful and equally useful to every level of consciousness. And for every behavior of a man there could be a thousand angles to see.

You look at the flower from this side, it looks like that. You look at the same flower from the other side, it looks like that. You look at it from above, it looks different. You look at it from below, it looks different. You can't charge the efficiency of meditation for a particular behavior of a meditator. He would have one particular angle in his mind, from that he goes ahead. You have a different angle of vision. You look at it from a different point of view.

Do not judge the success of meditation from the behaviors of the people. Because there is no end to judging the behavior of others. Just judge your own sphere of life. How much harmony has spread around you? How much you are happier and how much you are peace-fuller and how much you are harmonious with others.

If one meditator can see wrong in the other meditator, then his own meditation probably is not right. What is necessary is not to look into the wrongs of others, but look into the better side of others. Because looking to the wrong, you splash mud on your own clean slate of life. Purity, maintenance of purity, not only of meditation, but of our vision, of our thought, of our aspirations, of the influence that we emit around us.

Always after meditation, morning and evening, be good to others, be kind to others, and maintain purity at every level. Don't look if the purity is maintained from the other side or not. No, you are responsible to give what you have.

If someone has mud, he will splash mud on you, and if you have some sweets to spread, you splash sweets around him. Be sweet to the people, maintain purity of life and for that be regular in your practice of meditation.

And don't mix any other practice into your system of meditation. You may read a book and there are thousands of books so nicely written. You

may be fascinated to read them and some of it you may be inclined to put into your practice. But remember it is the purity of the practice of TM that will give you higher consciousness that will bring you fulfillment in a natural way. It is not the mixture of something here and there.

In this meditation you have pure nectar, and when you have pure nectar you can't afford to amalgamate it. You can't afford to mix it and make it diluted with so many things here and there.

The World history does not record of any system that could be more effective in order to raise consciousness of a man. Because your own experience tells you how soon your mind begins to traverse into that transcendental state of consciousness.

Maybe some day when you have eaten something wrong, you don't appreciate diving. But even if you don't actually dive into the transcendent, it is sure enough your mind will traverse some deeper levels of consciousness and that much gain in life will be there.

But the purity of meditation has to be. You can go here and there; you can read some books; you can listen to the people, but let it be a part of your entertainment in life and not any learning. In the teaching of TM you have the wisdom of the absolute, and in this wisdom you have all harmony with every other thing.

There is no gain in life better than achieving that most tranquil and blissful state of pure consciousness, the state of Being that has been the goal of quest of metaphysics since creation. This fortunately has come to you in such an effective way that it is now necessary to maintain the purity and gain the maximum results and bring fulfillment to our life.

Teaching and Teacher

Location and date unknown

MAHARISHI: What the teacher gives is knowledge. He doesn't give experience, he gives knowledge. ‘There you are’. ‘Oh, yes. I am eating a mango.’ What the friend gives? The knowledge, that is a mango. This is knowledge. Experience — I have experience by tasting it. That is the experience that is on the level of my consciousness. It is an experience. What the other gives? Knowledge.

So the experience alone is not enough. What substantiates or what validates experience is knowledge. It is the knowledge to which we are sold out. To experience we are not sold out because I can't be sold out to my Self. But I can be sold out to my teacher.

Experience belongs to one’s Self, one's own state of consciousness, and therefore, for experience I don't have to thank anyone. But this experience in itself can create inquiry about knowledge for it, and this knowledge is given by the teacher.

So, the teacher for knowledge — teaching for experience. Teaching for experience, teacher for knowledge. Teaching and teacher, both for fulfillment.

And, because teaching emerges from the teacher, and therefore ‘teacher for fulfillment’. Because he is for knowledge, he is for teaching. Teaching is for experience, knowledge is for fulfillment.

Both, knowledge and teaching springing from the teacher — teacher for fulfillment. Hail the Divine Master!

Beginning and Dissolution of Creation

Bad Mergentheim, Germany; 1964

MAHARISHI: As all of us, the animals and the birds and the insects and all — when the night comes, all sleep. At the dawn all come out as they had been to sleep. Next morning everything comes out as before. In the night again all go to sleep.

So at the time of dissolution the entire field of creature, all beings, no matter what — man, angels and the animals and insects and all the different spheres of life get into an unmanifested state of existence, as if they go beyond activity, activity ceases.

At the time of creation all come out in their previous status — as we go to sleep and come out as we had been in sleep. Like that is the creation and dissolution going on eternally.

Question: Where is the beginning?

MAHARISHI: The first ray of the Sun is the beginning of the day, the very first ray of the Sun. Like that, that sound, subtlest state of sound is the beginning of creation.

Question: So what was yesterday?

MAHARISHI: Yesterday was also the day, yester — day, and in between yesterday and today has been the night. In between two days has been the night. Dissolution is the period in between two creations — past, previous one, and the present.

Question: What was before that beginning?

MAHARISHI: Before that beginning was quietness. Before the day breaks there is night, and before the night had been the day and that day had its own beginning. Every day has its own beginning, every night has its own beginning.

When the creation begins we call it creation. When the dissolution begins we call it dissolution or the night. The cycle of life in the active state, and life in the passive state. We go to sleep, we come out, and we are awake. This is how creation and dissolution [go]. One follows the other, and this cycle of creation and dissolution is eternal, it goes on.

Question: But that would mean that it is no development, it is only

a repetition?

MAHARISHI: And repetition through all the phases of developments. See, when we come out we are awake during the day. We are not only awake, we do so many things. Not that we are awake and we are asleep and we are awake and we are asleep. No, when we are awake we go through so many things and there could be development and the reverse process, both could be there.

Quotes of Maharishi

The following quotes were made by Maharishi and drawn from a wide variety of times and places. When possible, the date or location of the actual quote is given.

The art of seeing: See that which is useful, do not see that which is miserable. What ever you see should bring joy, should bring happiness, should bring life. See only the beauty, never mind the rest.

We don't want to see anyone unhappy [so] we are busily engaged in teaching meditation. It's for our joy. [Maharishi] A beautiful, complete science of totality is what we want to give to the World.

Live your life to the fullest.

Here is an invitation, a cordial invitation for you all to come and enjoy the Blissful Grace and All Powerful Blessings of my Lord the Great Swami Brahamananda Saraswati, the Great among the greats of the Himalayas.

The real joy of life lies beyond the field of sense perception.

Asked why he brought TM to the West: "For bliss."

The Ocean of Life is inside. It could be good to gain from this

knowledge. Hopefully, contemplation develops the Ground for such gains too.

By the grace of my master, I have found a simple technique, a simple formula, to transform the inner man to the great height of the spiritual level, and to bring it to every man everywhere, I have come out. [1960]

Action speaks much louder than words and leaves its footprints on the sand of time much longer.

I am now a bad example to you. Because of too busy a schedule, I have not tended to my own body's strength. You must let nothing in life interfere with your meditation.

My mission is over. [1968]

I have brought to the modern man a simple technique of living in peace and happiness.

If we are all strong, stable, we can set our sail with any wind in the World that comes along. If we are not strong, we are like a leaf in the wind. So we meditate, every day, regularly, and gain transcendental being in our everyday life and then we are strong.

Why should a man suffer having God within himself? And what is the value of oneself if he keeps suffering?

Why waste time in helplessness? Why suffer when you can enjoy? Let the days of misery and peace-less-ness be over.

To produce a good, harmonious and healthy atmosphere, it is necessary that man live in happiness, peace, and abundance.

Live full Being.

The essence [is] to live a peaceful and joyful and harmonious life.

Begin to enjoy, because it is the grace of the Almighty.

My technique does not involve withdrawal from normal material life. It enhances the material values of life.

Those who meditate, they retire from the outside, they take their awareness from the outside and gradually go deep into the thinking process and eventually go beyond the thought. Transcend thought and then the thinking mind, the conscious mind becomes consciousness. When it goes beyond thought then it transcends thought and becomes consciousness. This consciousness is pure consciousness. The nature of this pure consciousness is bliss.———the absolute. This is called Being.

A criterion of natural duty ———an action that is necessary and does not produce any undue tension or strain in the doer and his surroundings is his natural duty.

The liveliness of the infinite is cognized on the bed of the finite when the conscious mind has become vibrant with the infinite value and the perception has become so refined as to spontaneously cognize the finest relative values.

If we are not clear in our conscience then we will be weak. Attend to your own inner health and happiness. Happiness radiates like a fragrance from a flower and draws all good things towards you.

The universe we know to be an ever—expanding universe. The ever—expanding mechanics of creation and evolution are all very rhythmical, are all very melodious, and this rhythm and melody is the field of Gandharva."

There is a level of life, subtler than the subtlest, which is permeating all the subtle and gross levels of existence, and this transcendental state of Being is the basis of all creation." **(Emerald Lake, Canada, September 1964)**

Guru is on the level of Totality personified. When Guru speaks it is the Totality that speaks.

Let yourself be possessed by your Self. Once you are possessed by

your Self the purpose of all wisdom has been achieved. There the Vedas end. That is the end of the journey of life, that is the state of fulfillment.

This year think big. Think big. Think of everything beautiful for you and your world. Think of Heaven on Earth. Think of the elimination of poverty for the World. No longer should we be stuck with our little mind. No longer should we use our nervous system for little problems.We should use our nervous system for the revelations of the Cosmic mind. Our mind should no longer be restricted to narrow boundaries, particularly the boundaries of patriotism. The World is a family.We should have in our mind that 'I own the universe', and then the universe will own you.

The harmony between the vibrations of the body and the vibrations of the mantra, the harmony between them decides the suitability of the mantra to the individual.

Life desires to be lived in the state of fulfillment.

The experience of [the TM borne] consciousness is nothing other than the very nature of the mind.

The natural tendency of the mind is to go to a field of greater happiness. Everyone wants more power, more happiness, and this desire expresses the tendency of life.
The correct choice of the mantra is highly necessary.

[Make sure to] select the suitable thought, suitable thought.

Proceeding toward the subtler layers of the expression of creative intelligence within the mind, we experience a tender field of feeling. Deep within the tenderness of feeling we experience the 'myness' of feeling. We say, 'I feel like this.' 'I feel.' 'I feel my feelings.' So the I in the seat of all my myness is more tenderly located within the feeling. Deep within the I is a more tender level of creative intelligence that is 'I—ness'. The 'I—ness' is almost the abstract value of individual existence, intelligence, and deep within, that individual 'I—ness' is boundless — the unmanifest, non—

changing, immortal, eternal reality.

Nourish the [inner, central] feeling [found in TM].

As a result of regular practice, [the state of unbounded awareness] is maintained more and more as though we were to take a white cloth and dip it in yellow dye. We bring the cloth out and put in the Sun and the yellow fades away. Then we put it back again and again into the color and back again and again into the Sun. It keeps on becoming yellow and yellow and yellow, then fading, fading, fading. But over time the color becomes permanent. [Thus, likewise,] through regular practice that unbounded awareness, that pure consciousness becomes ingrained in all activities of the mind [and] Unity Consciousness becomes a living reality.

Transcendental Meditation ranges from active mind — or performing mind — to quiet mind — or resting mind.

Transcendental Meditation makes the active mind fully silent. That silence remains when one comes out of meditation.

Speak the Truth but see that you are speaking delicately.

No one is responsible for giving any difficulty or any pleasure to anyone.

The state of being from which nature's intelligence functions is where we find the principle of least action. It is the fundamental level of life.

The factor of time is very vital in life.

Problems are not solved on the level of problems. The solution lies in watering the root.

We are raising a voice against suffering.

Life aspires to be lived on the level of abundance, on the level of affluence.

No man engaged in the field of change should ever be allowed to remain there all the time. He should be given the opportunity, his body and mind should be cultured so that imperishable state of Eternal Being permeates all these changing phenomena in the relative world.

God grants us the faculty to open ourselves to peace.

If we are weak, we will always put ourselves at the whim of others. We do not base our lives on the opinions of others.

Just behave in a natural way. Don't make moods, wondering what anyone thinks of us.

Veda is enlivened in one's awareness by having the intelligence be itself.

Naturalness is the basis of effectiveness. If one poses to be something else, one loses the charm of naturalness.

It is the responsibility of the older generation to advise the young, to tell the child what is right and wrong. Even if they do not want to listen to follow our direction, it is right to tell them.

Transcendental experience awakens divinity in man, and when you kill a man you deprive him of that birthright of his.

We teach our students that by concentration through meditation they can create an impenetrable field of energy between the ground and their bodies.

Nature knows best how to organize.

It is our joy to be considered impossible — and it is our greater joy to make the impossible a living reality.

If one is enjoying, it is more of the Will of God; and if one is

established in total possibilities, then it is absolute Will of God.

An uneducated man, he will get tired everywhere.

An educated man knows how to do things so that he doesn't get tired.

[Do] not put anyone to a hard-work direction.

It is a great science of life that does not require hard work.

[On India:] Such a beautiful country. It's waking up now.

We have been teaching the knowledge that we received from Guru Dev, our Master. Guru Dev, had studied, not under a Shankaracharya, but under Swami Krishnanand Saraswati a swami of Shringeri Math. One could reasonably infer from this that it was he who passed on the knowledge of the mantras to Swami Brahmanand(a). [From text by Paul Mason, ch. 18]

I have promoted a program that is practical, positive, and simple for every individual. I learned it from my master, Swami Brahmananda Saraswati, in the Himalayas in India.

Religion covers the individual, family, nation, international, World, God, Creator, Almighty, Omnipresent.

Killing is sin in every religion.

Somebody told me that during the lifetime of Buddha 500 people got Nirvana, 500. So he must have made a great impact on the masses during his lifetime, otherwise he wouldn't survive till today.

Transcendental Meditation is completely opposed to what self-hypnosis is.

Anything that is helpful to life, anything that will save life from pains and suffering and all those difficulties that is our intention, to have a

better world created.

Every individual by birth has been projected on earth in the Light of God. Every religion has been telling its followers, "Be in the Light of God." Rise to the Light of God that is really silent and abstractly is the driver of your life. Know it. Know that you are born in the Light of God. Know it. You are the product of the Constitution of the Universe, the eternal Constitution of the Universe.

---

[1] Shankaracharya is the title given to the spiritual leader of one of the four spiritual seats of learning in India.

[2] *Guru Dev* means *Divine Teacher* and is used to honor a person thought to have a divine nature. In this case, the term “Guru Dev” is specifically being applied to Maharishi’s master, His Divinity Swami Brahamananda Saraswati.

[3] *Samadhi* is the state of silent meditation.

[4] *Anandam* is bliss expressed in consciousness.

[5] *Brahamananda* is unbounded awareness, not limited awareness.

[6] The Indian name for “India.”

[7] Great king among yogis.

[8] Sages or wise men

[9] This term comes from the ancient vedic prayer, “Om purnamadah purnamidam, Purnaat purnamudachyate, Purnasya purnamaadaaya, Purnamevaavashishyate, Om shanti shanti shantih. This Sanskrit prayer evokes the idea of the “fullness of Being” in the “fullness of life” and that is present in all places and times. The difference in spelling is caused by phonetic spelling of this Sanskrit verse.

[10] A *puja* is type of ceremony done to welcome and honor a guest into one’s home or a place.

[11] Shankara was a great sage who consolidated a philosophy of the Indian subcontinent into what is now called advaita (non-dual) philosophy,

[12] Siddhis are abilities that arise from a growth in consciousness.

[13] A sampradayas is a system of religious thought that establishes succession for leadership based on honorific relationships formed with a living head (Master) of the tradition.

[14] Vedas and shastras are a collection of directly cognized knowledge (veda) and the resulting rules of living that are formed (shastras).

[15] Darshan is receiving a blessing from seeing a reverend person or object.

[16] *Sanatana Dharma* means *eternal path*.

[17] Cosmic Consciousness was considered to be the “normal” state for humanity where the awareness becomes unbounded.

[18] Transcendental Consciousness is the fourth state of consciousness defined as Being while experiencing the Absolute state of awareness.

[19] Brhama is considered to be the ultimate source of creation of the existing universe.

[20] The Absolute is that which is both beyond the manifested universe and the source of the all that exists.

[21] Being is the individual spark of awareness that is eternal life manifested in creation.

[22] These terms are used to differentiate between what is called the “manifest” or relative aspect of Divinity or the “unmanifest” absolute aspect of the Divine.

[23] The term “guna” is used to indicate activity such as creation, preservation, and destruction.

[24] Maharishi provided this clarification about the meaning of scripture: “Scripture means the authentic record, authentic writing of the integrated life.”

[25] This discussion is about the vedic sound of the sanskritletter (अ) not the actual alphabet letter. The sound is like “ ah ”

[26] Again, these are anglicized vedic sounds not letters of the English alphabet. In sanskrit, each sound can be interpreded with meaning and not just a random sound associated with objects. The package revered to here is the combination of sounds that have meaning. The sanskrit letter “A” has meaning. The sanskrit letter “Gh” has meaning. The sanskriot letter “I” has meaning. But when they are combined, the combined sound also has meaning.

[27] Transcendental Meditation

[28] The word “absolute” and the word “relative” here are meant to identify terms used to describe states of Being.

[29] Sat is existence, chit is consciousness and ananda is bliss.

[30] Prana is generally defined as life force or the life energy. It is more than breath.

[31] A Sidha is an enlightened person.

[32] The immortal essence of a living being.

[33] A Saint in India is considered to be an enlightened soul.

[34] Tamo guna is one of the states of awareness/energy. Tamas is considered to be very inactive, a resistance to motion. The other states are rajas, which is very active, and sattva, which is very pure or serene. Humans may move between these states throughout the day but will have one of these energies as a dominate energy or disposition in life.

[35] There are 4 Vedas: Rg (the book of mantras), Sama (the book of songs and are drawn from the Rg veda), Yajur (book of rituals), and Atharva (the book of incantations and metaphysical texts)

[36] The book, The Science and Being and Art of Living, was written by Maharishi and systematically explains states of consciousness and the process of Transcendental Mediation.

[37] Tattvas are an element or aspect of deity in relative creation.

[38] Dharma is the principle of acting in a way to uphold, support or maintain the order and growth of life.

[39] In this context, the term “kala” is referring to divisions of consciousness with 16 kalas being defined as all possible expression of consciousness in the relative creation.

[40] The term “absolute” refers to the unmanifest consciousness that has no differentiation because it is all things with no limitation in any aspect.

[41] Brahman is the infinite, supreme soul (Param-Atma). Brahman is all-prevailing, and the visualized world is a tiny part of the same infinite soul. This is the expression of the pure consciousness (absolute) that underlies the field of consciousness and is called the Unified Field of Consciousness, Unified Field

of All of the Laws of Nature.

[42] The use of the term “incarnation” in this quote may indicate a synonym term “Avatar.” An avatar is an incarnation of God and has come to Earth with a specific role or task to perform.

[43] Maha means unbounded, infinite, immortal, eternal, Brahmn, totality, whole.

[44] Anyonyabhava is defined as the potential state of dynamic action.

[45] The Spiritual Regeneration Movement was the first organization Maharishi established when he began his journey into teaching meditation. SRM was established on January 1, 1958 in India in response to lectures given to people who had gathered to hear him over a three-day period.

[46] A bund conversation would be a type of discussion that is a form of debate, like a political discussion.